

Stewardship Agency Is Expanded

NASHVILLE (BP) — The Southern Baptist Stewardship Commission in annual session here adopted a record \$587,725 operating budget for 1972-73 and approved two new staff positions.

The new positions, in the areas of stewardship development and Cooperative Program promotion, will each have the title of assistant director. No personnel were named for either position.

Bill R. Wilson, pastor of Woodhaven Baptist Church, Houston, Tex., was employed as assistant director, Church and Institutional Fund Raising. He has been pastor of the Houston church since 1969 and previously served as pastor of churches in Friday and Easterly, Tex.

A native of Arkansas, Wilson graduated from Baylor University and attended Southwestern Baptist Theological Seminary, Ft. Worth.

The commissioners gave approval to their executive committee to study the feasibility of establishing a church bond servicing program.

The study resulted from a request by a committee of three Baptist state executive secretaries who represented the Association of Baptist State Convention Church Bond Plans formed at Philadelphia in June.

The study will consider setting up a program on a cost-recovery basis patterned after the bond programs now in operation in nine Baptist state conventions. The Stewardship Commission would provide the mechanical processing of bond issues

through the delivery of the bond to churches.

Further, in states where there is no working agreement with a bond issuing agency, the Commission's study will consider providing service to individual churches after consultation with the state convention leaders.

The full Commission will consider the action of its executive committee's study at a later meeting.

In other action the Commission approved:

- the development of plans for a national seminar related to a biblical study of mission support and the possibility of including practical protection techniques.
- the establishment of a speaker's bureau.

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By Americans United

Nixon Urged To Oppose 'Aid'

WASHINGTON, D. C. (C-SNS) — President Richard M. Nixon was urged today by Americans United for Separation of Church and State to reverse his preliminary position and to take a forthright stand against any use of federal funds for the support of parochial schools. The full text of the letter sent to President Nixon by Glenn L. Archer, executive director of Americans United, follows:

Dear Mr. President:

"Since you are seeing only proponents of federal aid to parochial schools, we take this unsatisfactory way of communicating our thoughts to you."

"We urge you, Mr. President, to take a forthright stand against any federal aid programs for church schools. We believe that any stand favoring such aid will not be politically productive. Every opinion poll that we have seen on this subject indicates an approximate 60-40 voter opinion against such a use of public funds. Recent referenda on the subject in Michigan, Nebraska and New York have produced similar results. The voters do not want to be taxed for church schools, either federally or locally, and they will not take kindly to any candidate who threatens them with such taxes."

"Mr. President, you are reported to be searching for a 'constitutional method' by which church schools can receive tax support. We respectfully suggest you devote your energies, rather, to devising ways to assist the public school system with its many problems."

"The courts have repeatedly found church school aid programs to be in violation of the religion clause of the First Amendment. It seems to many of our citizens a questionable use of political talent to seek indirect means of accomplishing what the Supreme Court has forbidden to be done directly. The voters will disapprove of the one as well as the other. Administration effort should be directed not to circumventing or undermining constitutional provisions but rather at upholding strict separation of church and state as contained in the basic laws of our country."

"We feel, Mr. President, that you should listen less to those who are seeking federal patronage for their own institutions and more to those who have the total welfare of the nation at heart."

"We believe that any federal program of aid to church schools would be a backward step. It would promote not diversity but divisiveness in our

educational program. We have seen the divisive impact of such an arrangement in Northern Ireland and we certainly do not want it here."

"Government subsidies to parochial schools would not be an economical use of tax dollars. They would be an out of pocket cost to the public. With the declining birth rate and hence a declining school population, it would be more economical to close parochial schools and transfer their students into the public system. The wisdom of this has been demonstrated in one community after another across the nation. Parochial school transfers fill the vacant seats which the declining birth rate is creating. Certainly one public system of consolidated schools would be far cheaper to operate than a plethora of private selective sectarian schools."

"You have stated your concern for parochial schools which are 'closing at the rate of one a day.' But all the government spending that can be ordered will not halt this process which has more deeply rooted causes than the financial."

"For these and many other reasons, Mr. President, we believe that it is politically, socially, and educationally wise to bend the administration's efforts toward improving the public schools and not to dissipating public funds to private and parochial schools."

"We urge you to take this position unequivocally."

SBC Cooperative Program, Designated Gifts Show Gain

NASHVILLE (BP) — Southern Baptist Cooperative Program receipts for the first six months of 1972 — bolstered by a strong showing in June — increased \$938,559, or 6.23 percent, over the same period last year.

But designated giving for the same period took the biggest jump, increasing \$2,185,476, or 10.02 percent, over last year.

Cooperative Program gifts through Southern Baptist churches rose from \$15,061,505 for the first half of 1971 to \$16,000,064 for the first half of 1972, according to figures released by John Williams, financial planning secretary for the Southern Baptist Convention's Executive Committee.

The designated gifts increased from (Continued on page 2)



Open House At New Indian Center

Rev. and Mrs. Dolton Haggan, above, general missionaries to the Choctaw Indians of Mississippi, have moved into the new Baptist Indian Center, pictured, on the Pearl River Reservation eight miles west of Philadelphia on Highway 16. They are holding Open House there this week during the Choctaw Indian Fair, July 19-22; the public is invited. When the Center is dedicated September 23, the Baptist Record will carry a more complete story concerning missionary work with the Choctaws. This work is jointly sponsored by the Home Mission Board, SBC, and the Cooperative Missions Department, Miss. Baptist Convention Board. Dr. Foy Rogers, director. The Home Mission Board owns the new building.

Ridgecrest 'In the Land of the Sky'

Pritchett Hall stands majestically atop this hill as one of the first buildings Southern Baptists see as they attend

conferences at the Southern Baptist assembly this summer.

Academy Compulsory Chapel Rule Held Unconstitutional By D. C. Appeals Court

By Beth Hayworth

WASHINGTON (BP) — It is unconstitutional for the government to require church or chapel attendance by cadets and midshipmen at the nation's three military academies according to the majority opinion of the United States Court of Appeals for the District of Columbia.

In a 2 to 1 ruling in the case of Anderson v. Laird, the appeals court found that the Pentagon's compulsory church attendance regulations at military academies violate both the establishment and free exercise clauses of the First Amendment to the U. S. Constitution.

Chief Judge David Bazelon, writing for the majority, issued the opinion, reversing the decision of a U. S. district court judge, Howard F. Corcoran.

In an August 1970 ruling, Corcoran held that compulsory church or chapel attendance at the nation's service academies was "an integral and necessary part" of the military training for future officers. "Its purpose is purely secular, and its primary effect is purely secular," Corcoran declared.

Joining Bazelon in reversing the lower court decision was Circuit Judge Harold Leventhal who wrote a concurring statement. Judge George E. MacKinnon dissented.

After Corcoran issued the district court decision almost two years ago, the Baptist Joint Committee on Public Affairs filed an "amicus curiae" ("friend of the court") brief when the case was appealed.

In its brief, the Baptist agency charged that the government was guilty of misusing religion by re-

quiring attendance at religious services in the nation's military academies.

The principle of religious liberty and voluntarism in religion as guaranteed by the First Amendment are jeopardized by the decision of the lower court, the Baptist Joint Committee declared to the court of appeals.

The Baptist agency, maintained in

the nation's capital by nine Baptist bodies in North America, was one of several religious groups filing "amicus curiae" briefs maintaining that the Pentagon's compulsory church attendance regulations at military academies were unconstitutional.

The American Civil Liberties Union filed the case originally in behalf of six midshipmen then at the U. S. Naval Academy. (Continued on page 2)

A CALL TO

Special Day Of Prayer

"Except the Lord build the house, they labour in vain that build it..." Psalm 127:1

The committee charged with publicizing the 1972 priority, "Sunday School Enlargement NOW," felt early in its planning that all our people across the state should be asked to spend one day in united prayer for God's blessings upon this effort to reach, win, and teach people.

Sunday, July 30, has been set as a special day of prayer for the 1972 Sunday School Enlargement effort. Every church is urgently requested to devote a period of time in both worship services on this Sunday to have a "special prayer" for the 1972 effort to reach people for Christ in Mississippi. For what should we pray?

Multipled thousand in Mississippi are unenlisted and lost. Hundreds of our churches are not yet involved in this extensive outreach effort.

The most extensive plans in many years have been made for involving associations and churches in a concerted effort to reach people.

The hearts of many in the involved churches need to be warmed before they are motivated to move out after prospects.

All our pastors need the special undergirding power of the Holy Spirit as they plan, prepare, and preach for the next 3 months.

Only as the Lord touches the hard hearts of people outside the church will they become responsive to the concern of Christian people.

An extensive and successful enlargement of the Sunday School can do as much, if not more, to revive our churches than anything that can happen to our congregation across the state.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22

What Southern Baptists Did At The Philadelphia Convention

(After the convention in Philadelphia, the editor expressed his opinion as to the meaning of the action concerning the commentary, stating that it should not be interpreted as either an endorsement of the commentary, or as a turn to the left theologically. Other men have written, expressing similar views. Herewith, we are publishing two of those interpretations.)

Southern Baptists Did Not Change Course

By Herschel H. Hobbs

Pastor, First Baptist Church Oklahoma City

Since the Philadelphia Convention I have received a number of letters asking me to explain what I understand the action on the motion to withdraw The Broadman Bible Commentary means. In my judgment these volumes were not the real issue but only the occasion of it. I do not believe that the vote merely indicates that we were tired of debating the issue. Neither that the place of meeting resulted in the overwhelming



Dr. Hobbs

defeat of Brother Turner's motion. Nor does it mean that Southern Baptists are becoming more liberal in their theology.

Rather the messengers realized that the trend in recent years was leading us away from the time-honored and tested principles of the priesthood of the believer, the freedom of the individual conscience responsible only to God, and soul competency in religion. We were headed in the direction of becoming a creedal people, something that Southern Baptists have never been nor will ever be. I do not mean that those who sponsored (Continued on page 2)

Southern Baptists Still Conservative

By Jack L. Gritz

Editor, Oklahoma Baptist Messenger

It would be a bad misunderstanding of events which took place in Philadelphia for anyone to think that Southern Baptists have suddenly turned from their well-known theological conservatism and have become theologically liberal in outlook.

Southern Baptists have always been conservative in doctrine and they are still conservative in their beliefs including the fact that the Bible is the in-



Mr. Gritz

spired and authoritative word of God without error.

The events which took place when the Southern Baptist Convention met in Philadelphia June 6-8 are complicated and not easy to explain briefly. Messengers did vote by a large majority not to ask the Sunday School Board to withdraw from sale the entire 12-volume Broadman Bible Commentary, which the board has produced during the past three years. One Philadelphia newspaper placed the following headline on this story: "Southern Baptists Defeat Conservatives," and then placed the story on the obituary page of the (Continued on page 2)



What Southern Baptists Did At The Philadelphia Convention

Southern Baptists Did Not Change Course

(Continued from page 1)
or supported the motion intended to become such. But had this motion prevailed it would have been a long stride in that direction. So, in effect, the action of the Convention was a move back to the middle ground conservative position which has always been the position of the majority of Southern Baptists.

The action in Philadelphia should not be construed as a blanket endorsement of *The Broadman Bible Commentary*. For instance, there are many things in this work with which I do not agree. But as I said in my remarks, I have never read any Commentary with which I agree entirely. However, I have found all of them helpful in gaining a better understanding of the Bible. This has been true even when things contrary to my theological position have led me to re-examine all facets of a given matter. Furthermore, no man, regardless of his theological position, can write a Commentary with which all Southern Baptists would agree entirely. This fact is inherent in the freedom of Bible interpretation which we grant to every man, so as one studies *The Broadman Bible Commentary* he is free to separate what he sees as chaff from the wheat, and be blessed by the latter.

Southern Baptists insist upon a free pulpit. This within itself involves freedom of interpretation as one feels led by the Holy Spirit. It naturally follows that there should be freedom of the press as well as academic freedom. Each of us should remember, however, that freedom involves responsibility. At the same time God has not appointed me as the judge of other men's deeds. I may disagree with them. But judgment belongs to God to whom we are all responsible. "Judge not, that ye be not judged," said Jesus (Matt. 7:1). Only God knows the hearts of men. And only He is capable of fully judging with righteous judgment.

Acted According to Purpose.
Furthermore, the Philadelphia Convention recognized and acted according to the stated purpose of its being in keeping with its Constitution. Nowhere does it provide for a forum of public debate in determining doctrine. To be sure "The Baptist Faith and Message" was debated and adopted by the Convention. But it was not hammered out on the floor of the Convention. An appointed committee brought to Kansas City a proposed statement of faith and message. It was prepared through many days and nights of prayerful study. To have proceeded otherwise would have resulted in chaos.

The stated purpose of the Southern Baptist Convention as found in the opening paragraph of its Constitution is to provide "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel." Actually, the Southern Baptist Convention as such exists only from the time each year when the assembled messengers vote the Convention into being to the moment of final adjournment. The Constitution provides for various agencies acting through elected boards and commissions to carry on the work in each annual interim. These elected groups are responsible to the Convention in annual session. The Convention determines policies, leaving their implementation to these elected bodies.

By its own Constitution and By-Laws, plus the charter of the various agencies, the Convention cannot fire these groups. If they do not act within the policies set by the Convention they may be changed through due process provided in the By-Laws as each member's term expires and he is eligible for re-election (provided that he is). In fact the Convention by

its own wise, self-limitations cannot employ or dismiss any person who works for an agency. This is the responsibility of its elected board and the administration. These limitations are not evidences of weakness but of strength, as the Convention acts through democratic processes under the lordship of Jesus Christ.

Article IV of the Constitution on "Authority" reads, "While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, association, or convention." While this has no direct bearing upon the Commentary action, it does show that the Convention is mindful of its own sphere. But if this position be carried out to its logical conclusion it would include individual Baptists as well as groups of such.

In my judgment the Convention action taken in Philadelphia was a recognition of its purpose according to its Constitution. It constituted a recognition of the basic Baptist principles of freedom of the conscience, the priesthood of believers, and soul competency in religion. It was not voting on whether it was liberal, conservative, or fundamental. As President Carl Bates said, Southern Baptists are a conservative people theologically — some to the left or right of the middle, but all conservative. In over a decade of dealing closely with the doctrinal aspects of our Convention I am convinced that at least ninety percent of Southern Baptists are in the center of the conservative position, with perhaps five percent on either side of center.

Southern Baptists Free
But Southern Baptists are a free people with a living, vital, and Bible-centered faith. Had we withdrawn *The Broadman Bible Commentary* or voted to have a half-dozen versions of it, Southern Baptist life and work would go on as usual — "eliciting, combining, and directing" the denomination for the propagation of the gospel.

But while the motion was not intended to be so — it was made by a conscientious brother with his own freedom of conviction — it was a danger to the jugular vein of freedom, the very heart of our Convention. And Southern Baptists chose to remain free.

Often in recent years we have heard the dire prediction that Southern Baptists will divide over doctrinal matters. I do not see this as true. In my judgment the only thing that will divide our Convention fellowship will be for one group to the right or left of center, or those in the center to try to force its position upon others. In Philadelphia the Convention refused to do this. And it was the most harmonious Convention that we have had in years. May this ever be the case, not at the sacrifice of truth but as the fruit of our unity in diversity the very heart of which is our insistence upon freedom for the individual conscience before God, soul competency in religion, and the priesthood of believers.

Stewardship Agency -

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service by the Office of Cooperative Program Promotion to enlist people to speak in behalf of Southern Baptist work at their own expense.

Investigation into a possible tour service to educate people concerning the work at their own expense.

Investigation into a possible tour service to educate people concerning the work on all Southern Baptist Mission fields.

The Commission's 1973 meeting will be in Orlando, Fla.

Southern Baptists Still Conservative

(Continued From Page 1)
paper. If the headline had been true, Southern Baptists would belong on the obituary page, but fortunately, such is not the case.

Most of the messengers to the convention came to Philadelphia with their minds already made up on the commentary issue. Several weeks before the convention a group of Southern Baptists organized what they called the Fellowship of Conservative Southern Baptists, charged \$5 membership dues, elected an executive director, set up a public relations office and announced through press releases that a motion would be introduced in

Philadelphia to force the withdrawal of the controversial Bible commentary and intimidated in the future they would elect the convention president. That is not the way the game is played among Southern Baptists. Most of the state Baptist papers carried two stories about this movement before the convention and some editorialized strongly against it.

When the messengers voted down the motion to withdraw the commentary they were not voting in favor of theological liberalism. In this writer's opinion they were voting three things. In the first place, they were voting their resentment of the effort by any

group — whatever it might call itself — to seize power and dominate the life of the denomination. Although they fear liberalism in their schools and literature because of its disastrous results in other denominations, they were saying they also fear the efforts of any clique to control the convention.

In the second place, they were telling the elected trustees of the Sunday School Board from the various states that they expect them to deal with this issue. The convention had already voted at Denver in 1970 to ask that Vol. I of the commentary (on Genesis) be re-written because of its liberalism and this request was reiterated in St. Louis last year.

The time is long past due when the elected trustees of the Sunday School Board should face candidly this matter of liberalism in the commentary. Since there is theological liberalism — as alleged — in other volumes of this

set, then the elected trustees are honor-bound by the convention's expressed desires to deal promptly and forcefully with the problem.

Wary Of Commentary Battle
In the third place, the messengers were saying they are weary of fighting the *Broadman Bible Commentary* battle. This is the third year in a row it has been an issue, and before that there was the long and bitter struggle over the Sunday School Board's publication of *The Messenger of Genesis* which was finally withdrawn. The convention really wants to quit wasting its time on such matters and go on to higher and better things.

The Broadman Bible Commentary can and should be quickly forgotten. Frankly, in this writer's opinion, it is just not a very good commentary. The whole project has been a deep disappointment. Don't waste your money buying it. And don't waste your time reading it.



Mr. and Mrs. Owen Cooper of Yazoo City

Pictured at a reception held in their honor on Sunday, July 9. Mr. Cooper is the newly-elected President of the Southern Baptist Convention.

Mr. and Mrs. Owen Cooper Honored With Reception By Home Church

The newly elected president of the Southern Baptist Convention, Owen Cooper, and Mrs. Cooper, were honored with a reception given Sunday afternoon, July 9, at the First Baptist Church, of Yazoo City by his fellow members of the church.

Mr. Cooper was elected president of the Convention at their meeting in Philadelphia. He was thus the third native Mississippian, and the first Mississippian living in the state at the time, to be so honored. He was also one of the few laymen to ever be elevated to the presidency of the group. In secular life Mr. Cooper is president of Mississippi Chemical Corporation of Mississippi.

The guests from all over Mississippi who attended were greeted by these members of the Board of Deacons and their wives at various hours during the afternoon in the hall; Mr. and Mrs. Jerry Clower, Mr. and Mrs. Charles Jackson, Mr. and Mrs. Gene

Triggs, Mr. and Mrs. Carl Rayfield, Mr. and Mrs. Lex Templeton, Mr. and Mrs. Raymond Long, and A. B. Kelly, vice chairman of the Deacons, and Mrs. Kelly.

A massive gift arrangement of red carnations in an antique brass urn was in the hall to highlight the entrance into the parlor.

Miss Sue Tatum presented the guests to Mr. and Mrs. Cooper and to the Rev. James Foster Yates, pastor of the First Baptist Church, and Mrs. Yates. Mrs. Cooper received in a pastel afternoon frock with a gift corsage of white orchids.

The refreshment table, draped with a linen and lace cutwork cloth, was centered with a silver epergne with the center and each of the five arms filled with arrangements of red roses. A silver punch bowl was used at one end of the table.

A separate table, also draped with a cutwork linen cloth, held the silver coffee service and a gift arrangement of long stemmed red roses in silver.

Serving punch were two of the daughters of the honorees, Mrs. Spencer Gilbert and Miss Frances Cooper, both of Jackson. Presiding at the coffee service were Mrs. Roland Stevens and Mrs. William L. Daniel.

Another table held the guest register, against a background of magnolia leaves, where during the afternoon Miss Linda Jenkins and Mrs. Martha Brame Brigham presided.

Palm trees were used on either side of the organ to form a background for the different musicians who played. At other vantage points throughout the room were brass containers holding a profusion of magnolia leaves. A wrought iron holder served as a container for the leaves, making a background of magnolia leaves for the serving tables.

Other deacons and their wives who served in the parlor were Mr. and Mrs. Jack Manning, Mr. and Mrs. Merrill Merkle, Mr. and Mrs. Don McGraw, Mr. and Mrs. Floyd Johnson, Mr. and Mrs. Tom Raggett, Mr. and Mrs. Owen Cook, Mr. and Mrs. Benton Hayman, Mr. and Mrs. Cliff Russell, and Mr. and Mrs. Billy Byrd.

BIRTH CONTROL devices can't be denied to single people, Supreme Court ruled in overturning conviction of man who gave contraceptive chemical to a young woman.

We are apt to rest too much on one another for support. Learn to stand alone for God.

Academy Chapel Rule Held Unconstitutional

(Continued From Page 1)

val Academy and one West Point cadet. The ruling by the three-judge panel of the Court of Appeals affects both those academies and the U. S. Air Force Academy at Colorado Springs.

Unless a stay is granted, the appeals court decision puts an immediate end to the chapel requirements at the three service academies.

The Pentagon has made no announcement concerning an appeal to the Supreme Court. The government has 90 days for such an appeal, if it chooses to fight the decision.

In arguments last year before the U. S. Court of Appeals, the government put top military officials on the witness stand who maintained that the compulsory church attendance requirements had "no entanglements whatsoever" with religion.

Admiral Thomas H. Moorer, then Chief of Naval Operations and now chairman of the Joint Chiefs of Staff, testified that the attendance regulations are part of the "whole package" of the military's leadership training for future officers.

The appeals court opinion declared that "individual freedom may not be sacrificed to military interests to the point that constitutional rights are abolished. The military regulations in this case violate the core value of the establishment clause and completely abolish its protection," the majority declared.

The First Amendment provides in part that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Judge Bazelon described as "bald" the conclusion of the lower court that the compulsory attendance regulations do not interfere with a cadet's free exercise of religion.

"First, Bazelon wrote, 'the failure to attend formal, group worship is punished like any other violation of an academy rule. The most devout believer, who may wish just once or always to worship alone, is plainly coerced to attend services.'

"The Supreme Court has recognized

ed... that peer group pressure to conform to establish practices is a forceful form of coercion," Bazelon continued, citing the cases of Engel and Schupp.

The chief judge was critical also of military regulations permitting cadets and midshipmen to attend only "approved" alternatives to the academy chapels, noting that this left out adherents to minority beliefs and religions.

Bazelon continued that visitation of a variety of religious services, "thoroughly consistent with the search for or exercise of religious beliefs," is absolutely prohibited under the military academy regulations.

Such "manifest restraints on the free exercise of religion can be saved from unconstitutionality only if they were enacted to serve paramount and compelling state interests; and if there are no alternative means to achieve the governments' goals," Bazelon declared for the majority.

In discussing the need for "accommodation" between the establishment and the free exercise clauses of the First Amendment, the majority cited the principle of "benevolent neutrality" advocated by Chief Justice Warren E. Burger in the historic *Walz* decision handed down by the Supreme Court in May 1970.

SBC Mission - - -

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\$21,808,749 for the first half of 1971 to \$23,994,225 this year.

Combined Cooperative Program and designated offerings rose 8.47 percent, increasing from \$36,870,254 for the first half of 1971 to \$39,994,289 for the first six months of 1972.

A 19.05 percent jump in June Cooperative Program giving, 1972 over 1971, played a major role in the increase. Receipts of \$2,245,102 last June rose \$27,681 to \$2,272,783 this June.

Designated gifts for the same two months increased from \$1,468,604 last June to \$1,609,349 this June. That's an increase of \$140,745, or 9.58 percent.



Highland, Laurel R. A.'s Operate Tract Display

A Bible and Christian track display has been set up at the city bus station in Laurel by the Pioneer R. A. boys of the Highland Baptist Church. The display consists of New Testaments (Good News for Modern Man) and Christian tracts on evangelism and the deepening of Christian life. These are attractively displayed on metal shelves with a sign "Free, Take One." Pictured by the display is Jim Stone, one of the R.A. boys, as he presents a New Testament to a gentleman who was waiting for the bus. The R.A. boys have raised money in various ways to pay for the tracts and Bibles. Tom Henderson and Lewis Watts, R. A. leaders, are the R. A. leaders on this project. Each New Testament has in it a note from the pastor, Rev. Ralph Graves, concerning God's plan for man.



Corinth Calls Pastor

Corinth Church, Leake County, announces that Rev. James K. Burke has accepted the pastorate and is moving into the pastorate on July 15. He is evangelist for a week-long revival which began July 16.

Mr. Burke is married to the former Eunice Carlisle of McComb. They have one daughter, Mrs. Rex McDaniell, who lives in Tylertown. Burke, a graduate of New Orleans Seminary, has been honored with a life membership and Mary England Award by the Alabama Congress of Parents and Teachers.

Burke comes to Mississippi from Alabama where he has been serving as supt. of missions for North Jefferson Association. He has also served as pastor in Alabama. He and Mrs. Burke served in pioneer mission work in Illinois for four years. Mrs. Burke is active in her church and is now serving as Baptist Women's President and director of the Youth Sunday School Dept. She serves as association Acteens director and as director of children's work in the association-Sunday School.

Seeing The Spirit!

By Miss Marjean Patterson
Executive Secretary,
State Baptist WMU

It isn't often that it is possible to SEE the spirit! This summer will bring an exception to this rule, however. The "Spirit of '72 — Enlargement Now" will be seen, heard and, hopefully, felt all over our state.

Fifty thousand Baptist families will display bright, attractive yard signs on their lawns. All up and down the major highways of the state, large billboards will proclaim to all travelers that Mississippi Baptists care about people being won to Christ.

The "spirit" will be spoken of in radio spot announcements and a colorful, well-done film will be shown on television all over Mississippi.

A Day of Prayer for our Sunday School Enlargement effort is being planned for Sunday, July 30, and is discussed elsewhere in this edition.

Continuing articles in *The Baptist Record* will remind us of the "spirit" as well as articles in associational missionaries' bulletins, church bulletins and also articles in the secular press.

Let's be sure that every person in Mississippi is aware of the "Spirit" this summer.

Recommendations Invited For Office Of Pastor, First Church, New Orleans

Dr. J. D. Grey, Pastor, First Baptist Church, New Orleans, Louisiana, has announced that he will retire no later than December 31, 1972.

A Pastor Selection Committee has been organized. The committee has invited recommendations for the office of Pastor from anyone who wishes to make suggestions. Careful consideration will be given to all persons whose names are submitted, and, of course, all recommendations will be kept and considered in strict confidence.

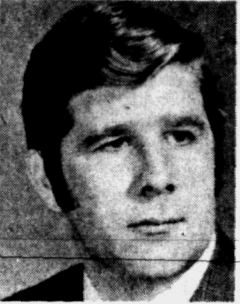
Those who wish to make recommendations should write to the Pastor Selection Committee, attention Dan Hunter, Chairman, c/o First Baptist Church, 4301 St. Charles Avenue, New Orleans, Louisiana 70115 and request copies of form, letters of recommendation.

The committee respectfully requests that all recommendations be made on the form which it has prepared. Copies of these forms will be sent on request.

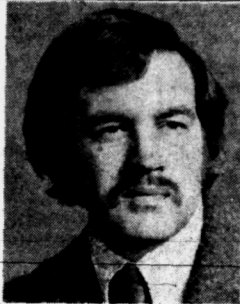


Class Graduated At Baptist Hospital

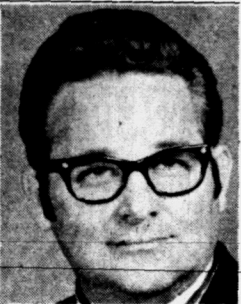
The School of Radiological Technology at Mississippi Baptist Hospital has graduated these students. Seated, from left, Mrs. Deborah Magee, Brookhaven; Miss Ann Kolb Meadville; and Mrs. Jennifer Kelly, Tupelo. Standing, from left, Miss Barbara Linton, Hazlehurst; Miss Tanya Therrell, McComb; Miss Peggy Cobb, Summit (who was chosen "Student of the Year"); Carroll Pöple, Natchez; Miss Randa Boleware, Crystal Springs; and Mrs. Janet Everett, Tylertown.



Tally



Watkins



Welch

Mississippians Graduate at Midwestern

Of the sixty-five students graduating from Midwestern Baptist Theological Seminary, Kansas City, Mo., during the May 27 commencement, three are native Mississippians.

Receiving the Master of Divinity degree were: Stephen C. Tally, Columbia; Kenneth E. Watkins, Clarksdale; and George N. Welch, Morgan City.

The commencement speaker was Dr. Millard J. Berquist, seminary president.



WEAR NEW ROBES—These youth choir members of First Church, D'Lo are proud of their new robes which are lavender with purple scarves. Parents of the choir members made the robes.—(Photo, courtesy Simpson County News.)

Perform On Gulf Coast

D'Lo Church Youth Choir recently made a weekend trip to the Mississippi Gulf Coast and performed during the Sunday service at First Church, Long Beach.

Mike Burrell, minister of music, directs the choir. He was an active member of the First Church, Long Beach prior to entering Mississippi College.

According to Burrell, 27 youngsters and 8 sponsors took the trip which included a boat ride, picnic, swimming and fishing. The choir members earned the money for the trip. They spent the night at Gulfport.

The choir was organized a short time ago.

A list of the members follows: Ann Cole, Vickie Runnels, Dickie Runnels, John Veazey, Cathy Carr, Nancy Everett, Renee Barnes, Risa Sullivan.

Moves To Georgia

A. V. Windham Jr., minister of education - youth at Forest Church since 1967, has resigned to become minister of education at Highland Hills Church, Macon, Georgia. During his ministry at Forest the church has experienced growth into a fully graded educational and youth program with regular family night activities on Wednesday to include all fully graded organizations, meal served, and age - graded prayer services for ages four through adult. The Kindergarten program has grown from a one - teacher, one-class organization into a program of two full-time teachers and two separate classes for four and five-year-olds. The church remodeled and furnished a Recreation Building, purchased a new bus, and acquired an educational director's home. A native of Bay Springs, Mr. Windham earned his B. S. degree from William Carey College and his M. R. E. degree from New Orleans Seminary. He has been active in associational work as Training Union Director, Brotherhood director, associational clerk and Seminary Extension Bible teacher.

He is married to the former June Rieben of Bay Minette, Alabama and they have two children, Dwayne, 8, and Dawn, 6.

Youths Charged In Death Of Missionaries' Son

DADEVILLE, Ala. (BP) — Two 17-year-old youths have been charged here with first-degree murder in the death of Baptist Seminary student Tom C. Hollingsworth, whose body was found in a densely wooded area near Camp Hill, Ala., July 6.

The two youths were also charged with robbing Hollingsworth of \$30. Sheriff Farrow said both youths signed confessions that they had planned to lure the seminary student into a wooded area to rob and kill him. Each youth claimed the other did the killing.

Hollingsworth, 24, a student at Southern Baptist Theological Seminary, Fort Worth, and son of Southern Baptist missionaries to Argentina, was working in Alabama for the summer as a Bible salesman.

Charged with his murder and held in the Tallapoosa County jail are Jimmy Lorenzo Hicks and Romano S. S. man both of nearby Camp Hill, Ala. Sheriff Farrow said both youths signed confessions that they had planned to lure the seminary student into a wooded area to rob and kill him. Each youth claimed the other did the killing.

Hollingsworth was missing for 10 days before his automobile was discovered by hunters in a wooded area so dense that search planes flying overhead could not spot it. His body was found about 200 feet from the car.

Baptist Standard Converts To Four-Day Week For Summer

DALLAS (BP) — The Baptist Standard, state news magazine for Texas Baptists, has converted to the four-day work week — for the summer only.

Editor John J. Hurt, who says the Standard experimented with the four-day week last summer, allows employees to stagger the extra day off, June - September, while the publication's office remains open five days a week.

Two other Southern Baptist agencies — The SBC Radio and Television Commission in Fort Worth and the Brotherhood Commission in Memphis — are experimenting with the four-day work week. The two agencies possibly will continue the policy the year around.

A normal work week for the Standard staff is 37½ hours. During the four-day week, Hurt allows a 34-hour week.

Hurt says the Baptist Standard will make the four-day week a summer-time advantage only because, "our subscription turnover is lighter in the summer and we run mostly 16-page issues as opposed to our normal 24 pages."

He doesn't approve of the four-day schedule in the winter because he believes "it damages efficiency when key people are out the day you may need them." Hurt rejects for himself, however, the four-day work week. While his staff members are off, he will be at the office working the full schedule. "We editors don't have time for four-day weeks," he said.

Contributions Wanted For New Book

The Le Roi Publishers of Jefferson City, Missouri, has announced the beginning of a six-volume set of illustrations and outlines. Interested pastors and others are invited to make a contribution of their favorite stories, illustrations and outlines. The first volume which will cover subjects alphabetically ranging from A through D is now on the press and will be released around September. It is hoped future volumes will contain many personal illustrations and outlines by interested pastors. Requests for specific information, format required, etc., may be obtained by writing Le Roi Publishers, P. O. Box 1165, Jefferson City, Missouri 65101.

Village Children Taken On Boat Rides On Mississippi

Captain James Neeld, skipper of the motor vessel Jefferson Davis, has recently completed a series of complimentary rides on the Mississippi River for children of the Baptist Children's Village in Jackson, according to Paul Nunnery, Village superintendent.

Moored at the bow of the Sprague in Vicksburg, the 83 foot former Coast Guard cutter, carried the Baptist children in four groups of 30 - 40 each up the Yazoo River and then out on the Mississippi.

While making her regular daily afternoon 1½ hour trip, the vessel carried the guests by the historic Sprague, U. S. Coast Guard facilities, two South American ocean vessels docked near the Vicksburg harbor, and past Civil War gun batteries and the Vicksburg National Military Park along the waterfront.

Along the route, the skipper presented a running narration of historic sites and events significant in Vicksburg.

During this time, he called attention to the sinking of the Federal ironclad gunboat Cairo by a Confederate mine above Vicksburg and also related some of the exploits of the famous Confederate ram Arkansas, both incidents during the Civil War.

Making the trip with the children were: T. Deane Rodgers, home life director; Rev. Carl McGraw, administrative assistant; Mrs. Peggy Taylor, social service; David Foster, director of activities; and house parents.

Georgia Baptists Celebrate 150 Years Of Operation

POWELTON, Ga. (BP) — Georgia Baptists were told they must change to meet the demands of a changing world as they celebrated the 150th anniversary of their state convention here.

R. J. Robinson, president of the Georgia Baptist Convention, spoke to more than 700 persons gathered at Powelton Baptist Church for the convention's sesquicentennial celebration. The Georgia Baptist Convention was founded at Powelton Church, June 29, 1822.

"We need to realize there is such a thing as a living God of history,"

moving amidst change and shaping change according to His purposes," Robinson said.

"There is abundant evidence that Georgia Baptist churches as we know them must undergo major changes in the near future," he said.

"Some of our churches may not be resilient enough to adjust to the new forms the world is thrusting upon us," he continued. "But faith demands that we change. Christianity is a changing force — a world-changing force. Like the people of Israel after Moses' death, we either go on or we go under," he said.

Revival Dates

Mt. Pleasant (Holmes): July 23-28; 10 a.m. and 7:30 p.m.; Rev. Durck Makamson, Durant, First Church evangelist; Bennie McBride, Bogalusa, La., singer; Rev. Harry F. Jones, pastor.

Burch Hill, Jackson: July 23 - 28; Rev. Leon Stuart, Morton, evangelist; Rev. Fred Toomey, pastor; Frank Stidell, Lake Harbor Church, music director; services on Sunday at 11 a.m. and 7:30 p.m.; Mon. - Fri. 7:30 p.m.

Vanilla (Lawrence): July 23 - 28; services Sunday at 11 a.m. and 1:30 p.m., with dinner on the grounds; services during week at 10 a.m. and 7:30 p.m.; Rev. Jimmy Wood, pastor, Newhebron, evangelist; Rev. Ralph Cranford, pastor.

Spring Hill (Calhoun): July 23 - 28; Sunday services at 11 a.m. and 8 p.m.; weekday at 10:45 a.m. and 8 p.m.; Rev. Marvin K. Lee, superintendent of missions, Calhoun County, evangelist; Johnnie Hardin, singer; Rev. Kenneth McMillen, pastor.

Mt. Pisgah Church (Rankin): July 23-28; Rev. Melvin Bradley, pastor of First Church, Florence, evangelist; Burke West, singer; Mrs. C. L. Boland, organist; Mrs. G. A. Willey, pianist; Rev. C. L. Boland, pastor.

Mississippi Men Rank Third In SBC In Brotherhood Category Study Awards

MEMPHIS—Baptist men in Mississippi rank third in church study course awards earned in the Brotherhood category with 575 during the first eight months of the church year. Other states in the top five were Florida, 677; South Carolina, 632; Georgia, 493; and Tennessee, 407.

The men used the following books as texts, "Brotherhood Program of a Baptist Church"; "Baptist Men in Missions"; "Royal Ambassadors in Missions"; "Pioneer Counselor's Guide"; "Crusader Counselor's Guide" and "Associational Brotherhood Program."

The monthly church study course report indicated 3,980 requests for credit were granted in category 4 throughout the Southern Baptist Convention.



These twenty high school students from Baptist Children's Village recently participated in an English workshop at Gulf Coast Junior College.

Perkinston Hosts English Workshop

The Perkinston campus of Mississippi Gulf Coast Junior College was a host recently to twenty students from Baptist Children's Village, Jackson. The students participated in an English grammar workshop planned and conducted by Gerald Buchanan, Perkinston campus librarian.

Designed for students in grades 7-12, the workshop reviewed the fundamentals of English grammar and vocabulary through the use of programmed instruction, films, and audio and video tapes.

Participants included Vic Damico, Kay Dew, Laverne Farish, Glenn Ford, Jerry Fuller, Barbara Harrison, Donnie Howell, Kenny Howell, Nancy Malone, Pam Manning, Loreta Martin, Helen May, Melody Nolen, Syble Porterfield, Jenny Sanders, Johnny Sharp, Jackie Tiller, Charles Wilson, Ricky Winfield, and Susie Wood.

The workshop was sponsored as a local mission project by the Council of Deacons and the Royal Ambassadors of BHOI, First Church; Mrs. Helen Hatten of Perkinston Church; Mr. and Mrs. Ed Coker of Perkinston; Agricola Church; Dixie Church of Hattiesburg; Handsboro Church; Long Beach, First Church; Lucedale, First Church; Lyman, First Church; Moss Point, First Church; and Wiggins, First Church.



25th Wedding Anniversary

Rev. and Mrs. Duail Corbitt of 2104 Maple Road, Corinth, were given a reception in honor of their silver wedding anniversary, by the East Corinth Church, June 11, in the fellowship hall of the church. Corbitt has been pastor of the church for three years. The couple were totally surprised when Ray Marecle, music director, asked the congregation to be seated after the benediction. Mr. Marecle then proceeded to inform the people how the Corbitts met for the first time, and how their courtship progressed until they were married, June 15, 1947. Mrs. Ray Marecle pinned a corsage of white carnations on Mrs. Corbitt and then led the people to the fellowship hall where a table, well-arranged, with a three-layer wedding cake awaited. The cake was two and one half feet tall, covered with white icing and pink flowers, topped with a wedding bell containing the figure 25. Mrs. Grace Marecle and Mrs. Maxine Shelton prepared the cake. The table was covered with a white lace cloth brought from England. Another table was piled with gifts of silver and glass. Among the gifts was a large silver platter presented to the pastor and his wife by the deacons of the church, inscribed, "1947 - 1972, Deacons of East Corinth Baptist Church." The Corbitts have three children: Linda Gail, a senior at MSCW; Penny Lee, a senior at Corinth High; and Dennis Dale, 7th grader, South Corinth. Two special guests were present for the occasion, Rev. and Mrs. W. C. Gunn, superintendent of missions, Alcorn County.

Pastors Needed For Northeast England Crusade

British Baptist churches in Northeast England have invited Southern Baptists to lead a Simultaneous Evangelistic Crusade there September 20 through October 5, 1972. They have requested 25 pastors and song leaders and some 25 laymen to come from America to lead in personal house-to-house evangelism.

Coordinating the Crusade from the States is Evangelist Howard Baldwin who served for three years as Britain's first full time Southern Baptist Pastor. All crusades will be in England churches. Originating from Washington D. C. the crusade team will go to Edinburgh, Scotland, for two days of orientation and final witnessing training.

A special witnessing course on cassette tape has been prepared by the crusade director for all laymen who will be participating. There are still some vacancies on the lay witnessing teams to be filled.

For additional information write the director of the crusade, Howard Baldwin, Northeast England Crusade, 600 Larrymore Court, Richmond, Virginia 23225.

Scott Taylor Dies

William Scott Taylor's funeral service was held July 14 in his church, Briar Hill Baptist, Rankin County, with Pastor Guy Gray officiating and former pastor W. Benton Preston (now at Midway, Jackson) bringing the message of tribute to the widely known, much-loved and respected Christian citizen.

Mr. Taylor died on July 13 in Briar Hill Nursing Home where he and Mrs. Taylor had spent the last 16 months of his lengthy illness. He was a retired farmer, carpenter, storekeeper, school bus driver — and "an un-retired baseball enthusiast and natural-born humorist."

His formal study was short in years, but his "degree in humanities" was acquired through a daily concern for current happenings and a personal interest in people of all races.

Except for brief and never-too-distant family visits, his 86½ years were spent in the Monterey Community of Rankin County. Here he established a Christian home as he married Annie Rue Stubbfield on January 10, 1909.

In addition to his wife, survivors include three children: Ruby (wife of Dr. Willis A. Brown, Sr., Home Mission Board staff, Atlanta); Dr. James Taylor, member of the faculty, New Orleans Seminary; and Miss Nell Taylor, First Baptist Church staff; Pineville, La., former employee of the Mississippi Baptist Convention Board; three grandchildren: W. A. Brown, Jr., Mt. Olive, N. C.; Annette Brown Tanner Shreveport, La.; and Paul Scott Taylor, Memphis, Tenn.; and two great-grandsons: Christopher Martin Brown, 5, and Mark Patrick Brown, 2.

Scott Taylor was the oldest of eight sons of the late James Madison and Ella Hasty Taylor of Monterey. Three brothers survive him: Jim Matt Taylor and H. Prentiss Taylor of Monterey, and G. Elton Taylor of Jackson.

Special music at the funeral was provided by Miss Jackie Polk, Briar Hill Church music director from Brandon, and Mrs. Dan Stewart, Monterey, church organist.

Handsboro To Celebrate 98th Anniversary

Handsboro Church, on Pass Road in east Gulfport, will celebrate its 98th anniversary in a special observance on Sunday, July 23, with homecoming and dinner on the grounds.

The guest speaker for the 10:45 morning worship on that day will be Dr. Joe Odle, pictured, former pastor of First Church, Gulfport, now editor of The Baptist Record.

Dr. Wesley Ellis, pastor since January 1970, will speak for the 8:30 a.m. early worship and the 7:15 praise. Music will be under the direction of W. T. Gill, interim music minister. The dinner on the grounds will begin at noon in the new Kenny Pitts Memorial Building.

Families of the church are requested to bring a full meal for their families plus one other person. Drinks, plates, bread, and other items will be furnished by the church.

Plans are already being made for the celebration of Handsboro's Centennial in 1974. This is the oldest continuously operating Baptist church on the Gulf Coast. Present and past members, friends, and neighbors are invited for the 98th Anniversary celebration.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

July 30 Set As Day Of Prayer

Mississippi Baptist churches have been asked to observe Sunday, July 30, as a day of prayer for the forthcoming Sunday School Enlargement program.

August, September and October have been designated as a time for Sunday school promotion and enlargement in the state of Mississippi.

Already the Baptist Record has carried numerous articles on the plans, and already practically every pastor and church in the state, if not all of them, have been contacted about participation in this program.

In August, every church is asked to make a survey, or bring its last survey, if made in recent years, up to date.

In September, every church is urged to have a Sunday School enlargement campaign, usually directed by the pastor. In this effort there will be a study of a book on enlargement, and the actual implementing of plans for building a larger school.

In October, each church is urged to have study courses for teacher training, in order to improve the Bible teaching ministry of the church.

Leaders are excited that the response across the state, from churches large and small, has been so good, and they expect to see the greatest Sunday school advance that Mississippi has seen in many years.

However, they recognize that this is

a Bible teaching program, and an effort to reach people for Christ, so they realize that it all must be under the leadership of the Spirit and in His power.

It is because of this that Sunday, July 30 has been set as a day of prayer for the whole program.

It is hoped that every church will take some time during its services to

pray for the emphasis.

It could be remembered in Sunday school opening sessions, in classes, in the worship services and in the Church Training period.

Certainly, if victory is to come in this mighty effort, it must be in the power of our Lord.

Let us pray for the leadership and power, every day as we pray, but especially on Sunday, July 30.

"There Were Giants In Those Days"

A friend, a former Mississippian, Troy A. Sumrall of Pearsall, Texas, has sent us a copy of an old book with the title, *Mississippi Baptist Preachers*. It was written by L. S. Foster and was published in 1895 or 1896.

The copy has written in it the name of Mr. N. C. West, McCarley, or McAnery, Miss. Sept. 10, 1902. Evidently this is the original owner.

The book is an amazing 750 page volume of information about deceased preachers who had led in the early life of Baptists in the state, as well as many who still were living at the time. Indeed, some of the men listed, later became widely known as leaders in the state and in the Southern Baptist Convention. Numerous men are named who served in Mississippi for a period, or were born in this state, but later achieved much wider distinction in other states.

Consider some of the following names found in the book, Anding, Bailey (one was editor of the Record), Ball, Berry, Bowen, Burns, Burlison, Carroll, Carter, Chastain, Christian, Clarke, Cooper, Curtis, Davis, Eager, Foster, Freeman, Gambrell (one was first editor of the Record), Gillon, Green, Hackett (editor of Record),

Hailey, Hall, Hamblin, Hillman, Johnson, Graves, Latimore, Leavell, Lee, Lipsey (editor of Record), Lomax, Lowrey, Martin, Moore, Powell, Purser, Ray, Robertson, Robinson, Rowe, Simmons, Spoles, Webb, Whitfield, Williams.

These are just a few of the names in the book. There are scores of others. In many cases, under the above names, a number of persons are listed.

As one scans the book, stopping to read here and there, he finds record and anecdotes which literally tell the story of much of the life of Mississippi Baptists during the nineteenth century. It is a fascinating volume, and I hope that time will allow me the privilege of reading more of it later. As one reads he finds the story of the development of the Mississippi Baptist convention and its program, of Mississippi College and Blue Mountain, of mission work in the "Bottoms" (the Delta) and on the Coast; of the growth of churches, of revivals, of the hand of God as He used men to build His kingdom.

There were giants in Mississippi during the nineteenth century. This volume reveals it.

ers should fear publicity only if they are doing something they shouldn't. If they are above board, they should welcome inquiry and the full sharing of information.

Now as to the second objection, that unfavorable stories might turn some people off.

If this reasoning is correct, then it follows that churches are justified in "fooling" the public into thinking they are oases of perfection. Surely we don't mean this. It would be much like a hospital advertising that it has no sick patients, or asking the newspaper to withhold the names of patients who died!

Had you been writing the New Testament, would you have mentioned the dissent in the church at Corinth? Or the disagreement between Paul and Barnabas?

I'm glad God didn't use timid authors to write the New Testament. Instead, we have a book that dealt with actual life in the First Century. And because it faced those issues, we have biblical solutions to similar problems in the 20th Century.

How can we solve disputes if we hesitate to air them? The problems that turn sour and give food poisoning to Baptists are those buried in damp cellars of secrecy — not those exposed to the light of public opinion.

Correction

In last week's issue, in the editorial, "Thou Shalt Not Kill", we quoted from Dr. Ben Haden, stating that he is pastor of the First Baptist Church in Chattanooga, Tenn. Dr. Haden is the type of preacher we should be most happy to have as a Baptist, but he actually is pastor of the First Presbyterian Church of Chattanooga, Tenn.

Guest Editorial

Publishing "Bad" News

Robert J. Hastings, Editor
The Illinois Baptist

Should the church press report unfavorable news? Or should Baptist state papers tell only the best of what happens?

Opinion is divided on this question. Traditionally, we expect the secular press to print only the "bad" and the church press to report only the "good." But both are distortions, for not all secular news is bad. And not all church news is good!

What got me to thinking were the internal problems that rocked two prominent congregations in 1970-72. I am referring to the First Baptist churches in Birmingham, Ala. and Atlanta, Ga. Baptist Press, the news service of the Southern Baptist Convention, released stories on both churches.

Reader reaction was mixed. A number of the state papers printed letters from readers who said this kind of material is out of place in a religious publication. Those who objected said:

(1) Internal church issues resemble a "personal family problem" and

shouldn't be plastered over the front pages. "These are local problems to be solved locally, and are of no business or interest to outsiders," they said.

(2) Others said churches get enough bad publicity without the press adding to it. "Why, some people might read those stories and never want to go to church," was the reasoning.

Do you want to know what I think? I think both arguments are faulty.

First, who is to say that any given church problem is only a "local family affair of no concern to anyone else?" If so, would not the same be true of dissent in associations, state conventions, and the Southern Baptist Convention?

No church or denominational body is an island to itself. If for no other reason, we should be aware of unusual tensions so we can pray for and understand each other.

Insecure leaders often turn defensive if anyone raises a question, or dares to publicize what is the least bit embarrassing.

But church and denominational lead-

NEWEST BOOKS

Reasons Why Conservative Churches Are Growing

WHY CONSERVATIVE CHURCHES ARE GROWING by Dean M. Kelly, (Harper and Rowe, 184 pp., \$6.95; Are the churches dying? Some are as is well known. Others of the more liberal groups are struggling to keep from falling behind. Many are losing ground. But one group of churches is showing amazing vitality. These are the conservative denominations, large and small. They are the growth churches of the present hour. The author seeks the reason and seems to find it. He lists the traits of the strong religious groups and shows why they are succeeding while the liberal groups fail. The conservatives believe something. They have goals. They provide a clear sense of life's purpose. They make demands. The author says that the "main line" churches must return to the essentials if they are to regain their place. This book makes very interesting reading, especially conservatives like Southern Baptists who are among those who are listed in this book as still growing. Those who are in the faltering groups should read it with profit since it points out where they fail.

SERMON SEEDS ON THE SEVEN WORDS by W. J. Mayers and others (Baker, 78 pp., paper, \$1.00). Outlines of sermons on the seven words of Christ on the cross.

FAITH IS . . . by Pamela Reeve (Multnomah Press, paper, \$1.95). A beautiful gift type booklet! The text and the typography are prepared to appeal to youth. The book is beautifully bound and packaged in a gift envelope.

HIGHLIGHTS OF THE BOOK OF REVELATIONS by George R. Beasley-Murray (Broadman, 86 pp., \$2.95) Dr. Beasley-Murray has been principal of Spurgeon's College in London since 1958. In 1971 at the Nationwide Baptist Bible Conference sponsored by Sunday School Board of the SBC and held in Dallas, Texas, he delivered a series of lectures on Christian hope as revealed in the book of Revelation. This volume is an expansion of these lectures. The key emphasis is hope. His outline is as follows, The Aim of Hope: Faithful Obedience to the Limit, chapters 1-3; The Endurance of Hope: The Church in Conflict, chapters 4-5, 10-14; The Dark Side of Hope: The Judgment of the Nations, chapters 6-9, 15-19; The Goal of Hope: The Coming of Christ and His Kingdom, chapters 19-21 to 22:21. This is not a commentary in the true sense, but it does give a brief highlight view of one of the great books of the Bible.

TARBELL'S TEACHER'S GUIDE, 1972-73 edited by Frank S. Mead (Fleming Revel, \$3.95, 383 pp.) The 68th edition of a popular aid for Sunday school teachers of the International Sunday School Lessons. There are challenging teaching suggestions, easy-to-follow outlines, lists of audio-visual aids, study preparation questions, plans for adults and young people, sound Bible commentary, and anecdotes and incidents to illustrate the topic. The Scripture lesson appears in parallel columns, with both the Revised Standard and King James Versions.

A PRIMER ON THE HOLY SPIRIT by Charles L. McKay (Vantage, 131 pp., \$3.95) Charles L. McKay is widely known in Mississippi where he was born and where he attended Mississippi College. Later he served as pastor of the First Baptist Church at Pascagoula before going to Arizona where he served as Executive Secretary and now is pastor of one of the larger churches in the state. In this book Dr. McKay gives a basic outline of the truths concerning the Holy Spirit revealed in the New Testament. In ten chapters plus a summary he deals with almost every possible theme related to the Holy Spirit's person and work. While these are not discussed as thoroughly as in some larger books, the subject is covered well and the person who carefully reads these pages will have a basic knowledge concerning the second person of the Trinity. Dr. McKay does not skip the problems such as tongue speaking, second blessing, etc. and his conclusions will be more than satisfactory to most readers.

LEARNING TO LOVE by Lewis P. Bird and Christopher T. Reilly (Word Books, 177 pp., \$4.95) The authors present a comprehensive guide to sex education through the church, giving detailed outlines of suggested courses for both children and parents. Basic to every approach is the Christian perspective. "Life is a gift; love is a gift. Both come from God, and God's gifts are intended to be accepted with thanksgiving and used with praise."



STILL THE GREATEST FORCE

THE BAPTIST FORUM

FMB Suggests: Coordinate Direct Aid Through Board

Mr. Joe T. Odle, Editor
The Baptist Record
Box 530
Jackson, Mississippi 39205
Dear Mr. Odle,

A great many overseas projects have been promoted among Southern Baptists with the implication that they were being coordinated through the Foreign Mission Board. Too many are not. Some of these efforts have created serious problems for existing work.

Because of the increasing number of such instances and the problems they present to a cooperative program of world missions, the Foreign Mission Board took the following action in its June meeting at Ridgecrest Baptist Assembly:

In these days of colossal needs and tremendous opportunities we rejoice because of the desire of pastors and laymen for direct personal involvement in missions even if only for short-term projects. Remarkable services have been rendered at great personal costs.

It is our conviction that mission ministries and witness can best be strengthened when this involvement is planned with and coordinated through the Foreign Mission Board of the Southern Baptist Convention, its staff, and its related Missions overseas. Dissipation of resources in fractionary movements can be avoided and maximum effectiveness experienced through the channels of the Foreign Mission Board of the Southern Baptist Conventions, its missionaries, and the National Baptist bodies with whom it works in closest cooperation.

Area Secretaries and Consultants (Medical, Lay - Involvement, Evangelism and Church Development) stand ready to assist Southern Baptists in finding meaningful involvement in missions. This approach would make the involvement of pastors and laymen both effective and fruitful, strengthening our work overseas, as well as at home.

It is my hope that pastors and laymen when approached either for funds or for participation in such ventures will contact the Foreign Mission Board to clarify relationships.

All of us are praying that this action will enhance the effectiveness of the growing involvement of Baptist pastors and laymen in the task of sharing Christ around the world.

Sincerely,
Drew J. Gunnells
President

Awakening In Korea

Dear Dr. Odle:

Greetings from the "Land of Morning Calm." The Korea of winter has emerged as the beautiful Korea of spring.

Just as spring has awakened, so have the people! I'm not speaking of a physical awakening, although this happens in the spring, but I'm speaking of a spiritual awakening. There has been a real positive response to the gospel here in Korea and we praise God for it.

The two groups that seem more responsive than others are the students and military. There are more students and military people than any other groups, though. The one Baptist chaplain we have in the Korean Army is preparing to baptize about 500 converts in about a week.

Last week several of our evangelistic missionaries, Mississippians Bill Peacock and Harold Hancock, went on a preaching tour at the Korean Army bases on the East coast and the response was tremendous. God blessed, and there were hundreds of decisions made. General Han, the second ranking army military officer and a fine Christian, has said that he wants every man under his command to become a Christian. With the door open like this, we must go



A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

I wish our middle boy could use the house to take his girl friends places in — maybe he would use the vacuum cleaner to clear out the inside dust, and the water hose for the outside dirt, the way he does for the car before a date. Boy, would that be nice!

But you know, he never seems to get bothered about the way the house looks. I believe it has something to do with motivation. That word's been around a long time. I'm sure there must be a more modern one that I just don't know about. Simply stated, motivation means "getting a person to do what he ought to do." Something about a girl's pretty eyes and lovely smile can do more motivating in 30 seconds than I can in 30 days.

In fact, I rarely ever get any of the boys to help clean up the house. I suppose, though, that dust on a dresser top is about as relevant to the excitement of a teenager's life as dry ice is to hot chocolate.

However, none of the boys left the Revlon moisturized makeup base on the table in the living room (the superhold hair spray, possibly, but not the makeup base); maybe I've been aiming my motivation at the wrong place.

Address, Box 9151, Jackson, Ms. 39206

EDUCATION...what's happening

A qualified candidate for a career in nursing should not be deterred from his or her aim for lack of funds. There are numerous sources of financial assistance for eligible applicants to all types of nursing education program. Most nursing schools have scholarships and loans for disbursement to students. Federal and state government agencies have funds allocated for student aid. Many banks, businesses, foundations, and civic, fraternal, religious, and charitable organizations help deserving students preparing for careers in nursing.

Nursing Outlook and the American Journal of Nursing, official monthly publications of the National League for Nursing and the American Nurses Association respectively, report new nursing scholarships.

Forty-three Baptist colleges and universities offer courses leading to a nursing career. Of these, eight colleges and universities offer the Bachelor of Science degree in nursing.

Information on these schools will be sent free of charge to persons writing to the Education Commission, 460 James Robertson Parkway, Nashville, Tennessee, 37219.

through. (I am a native Mississippian and have pastored near Raleigh, in Laurel, and Summit.)

Virgil Cooper
I.P.O. Box 1361
Seoul, Korea

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Purpose And Accomplishments Of The Creation Research Society

By Jerry P. Moore
Lubbock, Texas

The Creation Research Society organized only in 1963 has now grown from an original total membership of ten to nearly 400 voting members and over 1300 non-voting members. One is eligible to become a voting member of this organization when he holds at least one earned graduate degree in a natural or applied science. Members of the Creation Research Society are active, successful, intellectually honest men representing practically all fields of scientific endeavor from archeology and anthropology, through engineering, geology, and paleontology to zoology. These men propose to re-evaluate science from the Biblical perspective, and they subscribe in writing, to the following beliefs:

- "1. The Bible is the written Word of God, and because it is inspired throughout, all its assertions are historically and scientifically true in all the original autographs. To the student of nature, this means that the account of origins in Genesis is a factual presentation of simple historical truths.
2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Gen-

esis. Whatever biologic changes have occurred since Creation Week have accomplished only changes within the original created kinds.

3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men of science who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman and their subsequent fall into sin is the basis for our belief in the necessity of a Savior for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Savior."

The scientists of C. R. S. seek to demonstrate how the observed data from their respective fields of study and experimentation "fit" so much more accurately within a Biblical framework of history than they do within the vague, uncertain, gap-filled uniformitarian concepts today so widely recognized and taught as "the general theory of evolution." Despite the frequent charge that the creationists are negativistic and obscurantist, it should be noted that they

do not discard nor discredit scientific data obtained through use of valid experimental methodology, including data obtained by groups and individuals holding viewpoints quite different from their own. It is within the realm of data interpretation and their applications that great differences lie. That observational data appear to fit within a Biblical perspective is nowhere more succinctly stated than by a prominent hydraulic engineer, Dr. Henry M. Morris, in his *Biblical Cosmology and Modern Science*, (1970). Here, he notes in regard to the Genesis Flood's "degree of fit" as to the "real observations in the rock strata and fossil formations:

"If it were not for religious implications, and were it only a matter of seeking logical explanation of the actual physical data, the application of the principle... which cautions against unnecessary multiplication of hypotheses would lead quickly to a decision in favor of one great cataclysm (the Flood)."

The creationists make no attempt to "prove" the Bible, in the usual sense of proof, for it is impossible ever to prove absolutely conclusively that any historical event has happened. What the creationist does is to accept the Bible records as a perfectly valid framework, for his-

tory and the present, exactly as it is. Now, when the evolutionist approaches the problems of origins, his philosophy forces him to toss out as incomplete and inadequate all recorded early history. He must then substitute utterly unfathomable time spans of "millions and billions of years" in an attempt to explain history. Of necessity, he cannot use objective or investigative methodologies. But the classical evolutionary interpretation of science and history has become widely accepted because so few persons will really examine this theory and all of its presuppositional biases which hold the universe to be completely purposeless and chaotic.

Promotionalism Major Factor
Promotionalism has almost from the inception of the Darwinian era been a major factor in the broad acceptance of the general theory of evolution. This was true in the late nineteenth century when Thomas Henry Huxley's dynamic presentations verbally bested all that an inept and poorly informed English clergy could muster in opposition. But for more recent examples of propagandizing exploits, we need look no further back than the 1971 telecasts of the Apollo 15 moon landing when it was stated repetitiously, "these rocks are X' billions of years old," without

the slightest effort to inform the viewing public that all of the "radio-clock" methods for measuring time are beset with built-in shortcomings, and, in fact, are based upon certain assumptions rendering their validity at best highly questionable. It would appear almost that the evolutionist has little more to go on than the proposition, "if most people believe it's so, it's got to be true!"

The theological implications of accepting an evolutionary philosophy are tremendous and we see the effects. Within the past one hundred years, the great majority of professing Christians have adopted various stances of compromise with the Darwinian theories leading to such shallow conclusions as, "God is in it all," or "God just worked through the molecules, the primordial soup, the hominoids, and all those billions of years." But unacknowledged by such approaches is the logical conclusion that a Creator who cannot suddenly and with infinitely great and authority command a first creation of nature and man certainly cannot be expected to participate in any second miraculous creation of man, that of making a new creature in Christ, both for this world and the future one. Perhaps because the God the Creator's direct self-revelation is now generally regarded as little more than a collection of pious myths interspersed with religious "psychological phenomena," twentieth century man finds himself so hopelessly caught up in the state and absurd philosophies characteristic of our age. Among such movements are the "God-is-dead" pitch (Nietzsche, 1888 and Altizer, 1967) as well as the currently popular portrayal of Jesus Christ as an unsure weaking, a purely human "super-star," hardly potent enough even to give the "humanists" a decent cause (Rice and Weber, 1971).

But, the creationists need not feel obligated to "jam his thought mill" with absurdities which, as Wilder Smith has so aptly observed in *Man's Origin, Man's Destiny*, are tantamount to believing that "a Volkswagen could be turned into a Cadillac by being submitted to a series of road accidents!" With the aid of an ever-increasing number of observations, careful measurements and powerful tools of investigation such as the modern computers, thoughtful scientists are again considering how design is inherent in our universe, agreeing with the pre-Darwinists that indeed a Designer is there.

500 - Page Text Cited
Perhaps the most outstanding accomplishment of C. R. S. to date has been its Textbook Committee's compilation of a five-hundred page text

called *Biology: A Search for Order in Complexity*, first appearing in 1970 through Zondervan Publishing House of Grand Rapids, Michigan. This sophisticated, profusely illustrated text for junior high and high school students presents an unemotional, organized, comprehensive summary of the life sciences written from a purely observational viewpoint without all of the anti-Christian bias cropping out in so much of the other current literature. This book provides thoughtful parents an opportunity to let their children glean an unhindered view of the infinite design behind all living systems.

Many other works in various scientific fields are offered by members and friends of C. R. S., most having appeared since 1966. For the adult— with or without college education—the short, highly readable, extremely informative booklet *The Bible and Modern Science* by Henry Morris (Chicago: Moody Press, 1968) is an excellent summary of the modern creationist position. Dr. Morris has written several other books such as *Biblical Cosmology and Modern Science* (1970), *Studies in the Bible and Science* (1968), and with John C. Whitcomb, he authored *The Genesis Flood*. Bolton Davidheiser has written *Evolution and Christian Faith* (1969), which is a historical review of evolutionary thought plus a thorough evaluation of its detrimental influence upon Christianity. A. E. Wilder Smith, through Wheaton, Illinois Shaw Publishers, offers two readable and comprehensive works: (1) *Man's Origin, Man's Destiny* (1968) and *The Creation of Life* (1970). The latter book gives a fascinating computer analysis of the insurmountable mathematical odds-faceted by random, purposeless molecular collisions occurring over countless aeons of time in the "spontaneous generation of life" as supposed by the evolutionist. In both works, Dr. Smith again and again illustrates the operation of the most absolutely verifiable scientific law known to man: The Second Law of Thermodynamics. Walter Lammerts is editor of a collection of technically-oriented papers titled *Why Not Creation?* (1970) containing recent findings by many C. R. S. scientists.

Another C. R. S. publication is *Science and Creation: A Handbook for Teachers*, a most useful educational aid for many levels. The Society publishes a quarterly journal containing current scientific articles. Also offered are materials such as filmstrips and other visual aids; these and some of the above publications may be obtained through the Creation Research Society Center, San Diego, California, 92116.

Motorcycle Ride To South America

Layman's Long Ride Is 'Mileage' For Missions

Take one Baptist layman with a stout heart, a strong stomach, an unflagging faith in God and a desire "to see what foreign missions is all about and how the missionaries live." Add some work clothes, rain gear, a few tools, a camera, a motorcycle and thousands of miles of open road. And who have you got?

In Dothan, Ala., you've got Clyde Townsend, the local Honda Dealer and a member of Southside Baptist Church. Townsend rode one of his motorcycles through Mexico, Central America and back again—a 9,182-mile odyssey that lasted 61 days.

More than a sightseeing trip or man-and-machine-versus-the-elements adventure, Townsend's sojourn is a story of faith and work in several mission fields south of the border. It is a chronicle of what one layman did on his own initiative and at his own expense to help some fellow Baptists in personal, practical ways.

On the day he left Dothan, Townsend wrote in his diary, "I pray that God will be glorified and that good will come of this venture." Later he reiterated this concern in Richmond, Va., where he described some highlights of his tour to Foreign Mission Board employees.

Townsend's trip became a reality after months of prayerful preparation and lots of correspondence with Foreign Mission Board staff members and missionaries on the field. It all grew out of a telephone conversation one day in the fall of 1971. A missionary on furlough from South America wanted to buy a used motorcycle and ship it to Venezuela for another missionary to use on his work.

Townsend didn't have a used machine on hand at time, but he did have a suggestion: He would ride a new motorcycle to Venezuela, leave it with the missionary as a gift, and fly home.

His caller pointed out, however, that the high duties imposed by some countries on a new motorcycle would cast a shadow over this otherwise bright prospect, good intentions notwithstanding.

Still, Townsend liked the idea of a motorcycle trip to mission fields in Central and South America, and he eventually decided it would be worth the trouble and expense. He thought he might go as far as Ecuador.

In October, he made a sort of test run to Mexico and back, a 13-day trip that convinced him that he and his machine could take it.

A month later, in his first contact with the Foreign Mission Board, Townsend wrote: "I feel the Lord wants me to do more than just give my money and prayers, though I realize the importance of both. I have a

desire to visit missionaries in out-of-the-way places, and if there is anything I can do to help them for awhile I want to do so."

He wanted to help, not by preaching or teaching, but with manual labor. "I would like to help with the Indians in the jungle, row a boat, plant corn, cut bushes..." he said.

He wanted "to see firsthand what the missionary does," and he made it clear that he would "in no way be a burden to anyone" he visited, adding that he intended to pay his own way.

Eugene Grubbs, the Foreign Mission Board's consultant on laymen overseas, corresponded with Townsend and talked with him by telephone, giving helpful hints on such matters as visas, inoculations and travel insurance.

Meanwhile, Vernon Yearby, executive secretary of The Baptist Foundation of Alabama, went to bat for Townsend by writing letters of introduction to missionaries along his proposed route.

Grubbs, likewise, wrote to the missionaries to commend Townsend. Soon Grubbs had replies from missionaries in Guatemala and Honduras that they would welcome Townsend and see to it that he had something to do.

One project, suggested in a letter from Honduras, guaranteed that Townsend would get to do manual labor in an out-of-the-way place. This was to add the roof, windows and doors to an adobe chapel in a remote village. It would prove to be a hot, dusty and sometimes frustrating job, but rewarding in its own way.

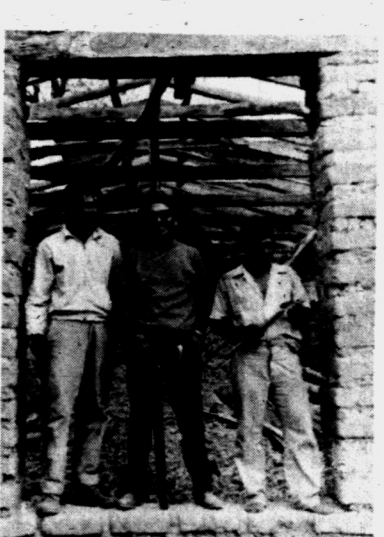
Townsend gives a running account of his experiences in the diary he kept of the entire 61-day trip. Following are brief excerpts, beginning with the sixth day out.

"Today I am in Tehuantepec, Mexico. Rode 467 miles today and am 2,212 miles from home. Haven't heard English in over three days. God is so good. This is a real experience already. I know that I'll never be the same."

9th day: "Well, today is the day that I tackled the back country. If I had only known! The road started out rather bad and proceeded to get worse. I got into Coban about 4:00."

How was I to find Dick Greenwood? ... Finally I put the Indian atop my luggage and he directed me."

10th day: "Today I am going down the river. Excitement runs high with me. We went to Sebelle by dugout boat carved out of 40-foot mahogany logs. 20 miles down river to a small group of believers. Our first meal was a turkey soup, with no spoons. We used a tortilla to eat with."



Clyde Townsend (center) and two villagers stand in the door of the chapel at Mapulaca, Honduras. Behind them are the roof rafters which Townsend and missionary Leslie Keyes cut and erected with assistance from a few of the local Baptist men.

I was good but the hottest (seasoned) food I ever put in my mouth."

11th day: "Where we are today no white person other than Wendall (Parker) and Dick from the Southern Baptist Convention has been. I am sleeping on a very thin straw mat and one blanket. It gets cold and very hard."

17th day (in Honduras): "We (Townsend with Leslie and Naomi Keyes) got up at 6:00 and off at 7:30, got here at La Virtud at 2:20 and are staying with a family. I just can't get used to pigs, chickens, cats, dogs and cattle in and out of the house. Had good services with about 75 people. About half of them were children, some naked and some with just tops on. They were very noisy. All these people have worms and most have diarrhea."

18th day: "Thank the Lord! I decided to sleep in the back of the pickup. Leslie and Naomi slept in their bags inside the house. They didn't sleep, they chased bedbugs all night, hundreds of them. We had coffee (Ugh!) and sweet cake for breakfast, and then a three-hour walk to Mapulaca. The walk was very hard. It is so hot and dry. Naomi rode a horse and Leslie and I and the two Indians walked. The people in this area have horses and some have cattle. All have hogs, chickens, cats and dogs. Think of the horses and cattle having to go through the house to get out, twice a day."

19th day: "... today we go to work

on the church... putting the roof on. Leslie and I have been cutting beams and rafters and they are heavy. It's hot, around 100 degrees in the shade."

20th day: "I woke up nauseated and aching all over. I don't think I can do a thing today. Things are so filthy and dusty. You can hardly breathe. I just pray that the Lord will give me strength enough to stay here another week. The fleas are real bad. I have bites around my waist and ankles real bad."

24th day: "I made it through another day, and the building is shaping up in spite of the small amount of help and no power tools..."

25th day: "I am doing well but must admit that I will be glad to get back to the 20th century. Work went well this morning. Leslie and I work together real well. He says I have been some help. I hope so. I shall never forget the 10 days in the mountains of Honduras. And again thank the Lord for my well-being thus far..."

26th day: "At 3:45 four horses and three boys came for us. It's cooler now than at midday so we had a nice ride. Grand Canyon or Colorado trails don't hold a light to these paths. The horses are sure-footed. Gracias a Dios!"

30th day: "I've about got my strength back now. I rode 230 miles today. Went to Copan to see the Mayan ruins. Fantastic! Just about ran over a horse coming out. Leave in the morning for Tegucigalpa and Choluteca."

32nd day: "I just about goofed today. I forgot to get gas, so about 20 miles out of town (Tegucigalpa) I went on reserve. What to do! I went on and made it (to Choluteca)."

36th day: "Up and off at 7:20. It's only about one hour to the Nicaragua border. Had to unload my bags there for inspection, but no problem. Took a little more time getting into Costa Rica but here I am."

37th day: "Had a very good night's rest, and now to pack and go 150 miles to San Jose. What a ride! The worst on pavement since I left gravel, broken pavement, holes, detours, large trucks and mountains. Made it in four hours. I am staying with Sydney Goldfinch tonight."

38th day: "Don Redmon (and I) went out to the camp today to check on wind damage. Have gone 4120 miles."

40th day: "Up at 5:00 and to Turialba and Jackie Cooper and on to Siquires to work on the church wiring."

41st day: "Today is the trip with Lawson Jolly to Sardinal with the young people. (They) were to stay



Clyde Townsend secures a pack behind the seat of his motorcycle before taking off on another leg of his 9,182-mile trip.

in homes after conducting a service. Then as we started to leave, the truck wouldn't crank. After crossing two creeks on the way in we had taken on water. Lawson and I left the young people with the truck and we walked in for help. It was five miles. We got in by midnight and slept in the church."

42nd day: "... got a jeep to pull us in and after awhile we had it fixed. Got back to San Jose at 1:30. I was beat. Tomorrow I head south again."

43rd day: "... the road to David,

Antioch (Rankin) Sets Homecoming

Antioch Church, Rankin Association, will observe their annual Homecoming, Sunday, July 23, at the 11:00 service. Rev. W. R. Storie, prayer evangelist, E. J. Daniels, Crusades, will be the speaker in the morning service. The church, with its friends, will enjoy the "old fashion dinner on the grounds" following the morning service. The public is invited.

Panama, about 260 miles, was some of the worst riding that I had done. Made it to David and a flea bag. Will leave early for Panama (City)."

44th day: "I had a poor night's sleep and a long, tiring ride. It was 285 miles to Panama."

46th day: "Got up early and to Chepo (beyond the Panama Canal). Turned around there at 4,821 miles."

61st day: "I look forward to today. I've been gone two months. A lot has happened, and I've ridden a lot and seen and done a lot. I pray that the dependence and closeness that I feel toward God will always be as it is today. I had very little idea of what lay ahead of me two months ago; but now I'm back and I'm a lot wiser than when I left. I thank God for it and pray that His will has been and will be done in my life, and that the cause of missions and missionaries will profit by my journey into another culture. At 9:45 the sun is shining and away I go, home! Gracias a Dios!"

Fairchild Team Witnesses Through Ventriloquism, Chalk Talks, Folk Singing, And Preaching



Molly and Sunny

"God Bless America," sings "Sunny", dressed in her patriotic dress of red, white, and blue. She says she's "campaigning for Jesus" as she travels over many states, sharing the Good News with churches of all denominations.

Sunny, a ventriloquist's dummy, travels with the Fairchild team—Rev. Elven Fairchild, his wife, Molly, and their three daughters, Ann, Susie, and Ruth. They are engaged in a full-time evangelistic ministry—conducting youth revivals, youth rallies, coffee houses, banquets, Vacation Bible Schools, and other religious services.

Mr. Fairchild has been pastor of churches in Alabama, California, and Mississippi, his last pastorate having been Hillcrest, Laurel.

The work of 22 years in the pastorate has given the Fairchilds a working knowledge of the church and its needs in today's world. In around fifty churches and over one hundred schools since January 1 of this year, their unique ministry has left the message of faith and love with over 70,000 young people.

For communicating the gospel, the Fairchilds use ventriloquism, gospel magic, religious folk singing, chalk talks, and down-to-earth Bible preaching.

Sunny not only visits churches, but also institutions for the handicapped, the mentally retarded, orphanages, senior citizens—anywhere she's invited.

Last Christmas she played the life of Lottie Moon in several churches,

and also the part of "Sunny Claus" to orphans and handicapped children and the mentally retarded.

She became "Cinderella" to many young people at their sweetheart banquets—says she "can become anything she wants to be and so can you, if you only try hard enough." She calls Molly Fairchild, her creator, "The Unthinkable Molly Clown."

When the carnival comes to Laurel

OPEN HOUSE TO HONOR J. E. LANES ON FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. James T. Harris and children and Miss Leonora E. Lane cordially invite friends and relatives to "Open House" at 661 Reddick Drive, Jackson, Mississippi on Sunday, July 23, 1972 from 2:00 p.m. to 6:00 p.m. honoring their parents, Mr. and Mrs. James E. Lane on their 50th Wedding Anniversary. Mr. Lane retired eight years ago from the Mississippi Baptist Convention Board as business manager of the Baptist Record.

tation from you "to share her testimony and to bring sunshine into your life." Should you be interested, just write "Sunny" Fairchild, Moselle, Mississippi 39459 or call 583-3112.

SALZBURG, Austria—Canada, England, India, Austria, Pakistan, Guatemala, Yugoslavia and America were represented in the congregation when the Salzburg Baptist Church was organized in June. Southern Baptist missionary Tom Cleary of Mount Dora, Fla., is pastor of the English-language church.

BEIRUT—Four young people from three Arab countries were graduated in June by the Arab Baptist Theological Seminary in Monsourieh near here. Two are from Jordan and one each is from Lebanon and Morocco.

Names In The News

K. C. Merritt, 69, died June 29 in Jackson after a long illness. He was the father of Rev. Gus Merritt of Lexington. Funeral services were held June 30 with Rev. Carley Hill, Rev. A. G. McCoy, and Rev. J. C. Renfro officiating. A native of Marion County, Mr. Merritt was a retired carpenter and a member of Crestwood Church, Jackson.

Rev. Don Nerrin has resigned as minister of youth at Calvary Church, Jackson, to become the pastor of Mt. Zion church, Simpson County. He and his wife moved to the new field on July 1.

Robert E. Armstrong, pictured, was recently licensed to preach by Gallman Church and preached his first sermon on June 25. The son of Mr. and Mrs. Charley F. Armstrong, Sr., of Hazlehurst, he is married to the former Violet Harris and has two children.

He has been employed by the Kuhlman Electric Co. of Crystal Springs for several years. Presently he is serving as Sunday School director of his church. He is available for supply or any other work that a church may desire him to do. He may be contacted at Rt. 3, Hazlehurst, Miss. 39077 or telephone 892-3793 at the present time. Rev. B. E. Padgett, pastor of Gallman Church, commends him as a sincere and dedicated man.

Rev. B. V. Alford (pictured), was ordained June 18, 1972 at Lexie Baptist Church, Tyler, Texas. He is a Walhalla, S. C., where he has lived most of his life.

Rev. Jack Chandler, pastor of Mesa Baptist Church delivered the ordination sermon. Rev. Jerry Wise, Rev. Alford's pastor and pastor of Lexie Baptist Church gave the charge.

Mr. Alford attended New Orleans Baptist Seminary, and is now pastor of Pleasant Hill Baptist Church in Bogalusa, La.

Charles Mason, director of Rehabilitation for the Blind in Jackson, began his duties as music director of Shady Grove Church, Hazlehurst, on June 2. He had served the Shady Grove Church previously in 1970 and 1971, and the Walnut Church, Walnut, September, 1971 - May 1972, as music director, while employed as teacher, coach, and principal in the local public schools. Rev. H. Glen Schilling is pastor at Shady Grove.

Ron Helminter, minister of education at Petal - Harvey Church, was ordained to the full Gospel ministry June 25. The ordination sermon was given by Rev. Marvin C. Miller, pastor of Cold Springs Church in Collins, who was in the Navy in Walldorf, Germany, when Helminter surrendered to preach during a revival at Rhineland Baptist Church conducted by Rev. J. Harold Stephens, former pastor of Temple, Hattiesburg. Helminter was also in the military service. He was presented a Bible from the church. The new minister and his wife, Pam, will be at home in the fall in Ft. Worth, Texas, where he will enroll at Southwestern Seminary. He plans to become a chaplain in the military service. He is a spring graduate of William Carey College.



Dr. Robert Henderson, president of the Medical Staff at Mississippi Baptist Hospital, presents an award plaque to Miss Peggy Cobb, of Summit, who was named "Student of the Year" at the hospital by the students of the School of Radiological Technology in connection with the graduation ceremonies for the group.



Rev. Robert Noah Palmer who was ordained to the gospel ministry in July by Murphy Creek Baptist Church (Winston).

From left: Tim Palmer, Mrs. R. N. Palmer, Tony Palmer, Rev. R. N. Palmer and Rev. Arnold Davis, Pastor of church. Rev. Grady Crowell from Felicity, Ohio brought the charge to the church and Rev. Davis the charge to Rev. Palmer. Mr. Palmer surrendered the ministry in September of 1971 and has been serving Yellow Creek (Winston) as pastor. He plans to enter Baptist Bible Institute in Graceville, Fla. this fall.

Gordon B. Bennett of Pascagoula, has resigned as minister of music at First Church, Cottonwood, Alabama, to accept the call of Clearlake Church, Cocoa, Florida, as minister of music and youth. Mr. Bennett graduated on May 12 from Baptist Bible Institute, Graceville, Fla., with the Diploma in Sacred Music.

Robert "Rocky" Crocker, son of Mr. and Mrs. R. W. Crocker of Cleveland, has been called as the youth director at Heidelberg Baptist Church.

A sophomore at Clarke College, "Rocky" is a 1971 graduate of Cleveland High School where he was named "Boy of the Year," was salutatorian of his Class, President of the Honor Society and won the Kossman Award.

He is a pre-med student, but he finds time to serve in youth revivals and rallies. A talented guitarist and singer, "Rocky" often performs original music.

George A. Bowdler Sr. of Columbia, S. C., retired missionary to Argentina, died in Columbia on June 27 at the age of 83. A funeral service was to be held June 29 with burial in West Columbia. Bowdler is survived by his wife, the former Ruth Nicholson, and their four children and ten grandchildren. The Bowdlers were missionaries to Argentina for 37 years before retiring in 1956.

Miss Dorothy Emmons, missionary, was scheduled to depart July 7 for Tanzania (address: P. O. Box 739, Arusha, Tanzania). A Mississippian, Miss Emmons was born in Lake and lived on farms near Newton and Hickory and in Poplarville while growing up.

Mr. and Mrs. James V. Hudson Jr., missionaries, were scheduled to leave Korea on July 1 for furlough in the States (address: Box 137, Bellovedere, Wheeling, W. Va. 26003). After July 25, they may be addressed c/o Parkway Baptist Church, Forsyth Ave., Monroe, La. 71201. Born in Jackson, Miss., he also lived in Monroe while growing up.

Miss Dann Stampley, missionary, was scheduled to depart July 1 for Ghana (address: P. O. Box 1933, Kumasi, Ghana). Miss Stampley was born and reared near Benton, Miss. When she was appointed, she was elementary director of First Church, Jackson.

Rev. and Mrs. G. Clayton Bond, missionaries, were scheduled to leave Togo on June 25 for furlough in the States (address: 1051 E. Kyle, Clute, Tex. 77531). When they were appointed, he was pastor of South Columbia Church and she was a secretary in a high school in Columbia, Miss.

Ralph Carlton Balch, Jr. was licensed to preach by Grace (Southern Baptist) Church, Sault Ste. Marie, Mich. Having spent five years as a layman in pioneer mission work in Michigan, he recently moved back to Mississippi and is available for supply preaching or for service as interim or full-time pastor. He may be contacted by phone at 425-2067, Latrel, Ms. Mr. Balch is married to the former Roberta Sheer of Traverse City, Mich. They have five children, Cindy, 16, Bernice, 15, Thomas, 12, Lila, 10, and Donald, 9.

Russetti V. Dargel, a native of Texas, has been named assistant professor of psychology at William Carey College.

Paul G. Stephenson, former Louisiana state missionary, has returned to New Orleans Seminary for clinical study at Southern Baptist Hospital. He is available for pulp supply and may be reached at Box 1005, 3939 Gentilly Blvd., New Orleans, La. (phone 504-288-0367.)

Mr. and Mrs. W. R. Davis, missionaries serving in Tamale, Ghana, W. Africa, were scheduled to leave there July 17. After stop-overs in Accra, Ghana, and Milan, Italy, they are to arrive in Hattiesburg August 3, to be home at 700 Grace Avenue, Hattiesburg. Their daughter, Nan, has just completed her freshman year at William Carey and is attending summer school there. Their son, David, has just finished 11th grade by correspondence from the University of Nebraska.

Evangelist Gary Gooze served as camp pastor for the Delta Association's Youth Camp at Fontainebleau State Park on July 3-7. The camp theme was, "Christ Above All." Fifty-nine young people took part in the activities. Three of these made decisions for Christ during this time while another surrendered to the ministry. Gary was assisted by camp director Bob Ingalls and camp recreation director Ron Mosher.

Ronald Cook, Jeanne McNeamar, and Bob Anderton have surrendered to full-time Christian service. Ronald for service in music, the others in whatever way the Lord leads. These three complete a total of ten who have thus surrendered at Trinity, Vicksburg, within a few months, according to the pastor, Rev. Marvin D. Bibb. (The first seven were listed in a recent issue of the Record.)

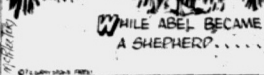
Five of the eight missionaries now in Bangladesh are from Mississippi. They are Mr. and Mrs. R. T. Buckley of Picayune; Mr. and Mrs. James Young of Sallis and Kosciusko, and Mr. Tom Thurman of Silver Creek. Since James Young's recent return to Bangladesh he has been critically ill with a ruptured appendix with fever as high as 107 degrees, but he seems to be getting along nicely at this time, reports Jim McKinley, furloughing missionary from Bangladesh.

Lowry Reece Moore, Whitfield, Road, Brandon, was awarded an orchestral scholarship for the Music Week at Gloria Baptist Assembly, July 20-27. College students from all over the United States will make up the orchestra. Lowry will play the flute. He is the son of Rev. and Mrs. Elton Moore of Bethel Church, Brandon.



Clint and Rose Jarvis Nichols of Hattiesburg, well-known singing duet, will appear in concert at the First Baptist Church in Wiggins, Mississippi July 30. Mr. Nichols is assistant professor of music at the University of Southern Mississippi. They have appeared often in Mississippi as well as throughout the U. S. and have recorded three albums.

YEAR GENESIS CHAPTER: 4



Bible Adventures Illustrated



100th Year For Springfield (Scott)



Springfield Church, near Morton, recently celebrated its Centennial birthday.

Congregational singing, dinner on the ground, testimonies from former pastors, members and Christians who are in special service from the congregation was the order of the day as most of the people who attended wore clothes of 1872 complete with beards and suspenders for the men.

Members who had moved from the active little community church came back home to be with their fellow Christians on the 100th birthday.

Springfield Church was organized



June 15, 1872, with twenty-seven charter members. The Reverends William A. Hutson and S. J. Hitt served as the presbytery. Following the organization, the church called the Rev. William A. Hutson to serve as pastor for the remainder of the year.

Church discipline was practiced early by the members of Springfield. A resolution was passed by the church on August 17, 1873, to the effect that members were not to chew tobacco during the worship services and spit on the floor of the church.

"The influence of the Springfield church has been felt to the ends of



the earth," states the present pastor, Rev. Eric Hammarstrom. The church has licensed and ordained at least 14 men to the gospel ministry. The first of these was Rev. M. E. Manning who later became pastor of the church.

The church building has grown from a small frame structure to a beautiful red brick building complete with air conditioning and central heat. The attractive brick pastorial stands across the road in a grove of trees. The cemetery is next to the church building.

The Centennial Committee was composed of Woodrow Rushing, Ralph Winstead, Mrs. J. W. Winstead, Mrs. Clayton Young and Mrs. Marshall Beard. Dr. W. L. Compere brought the centennial message at the morning service.

Carey Has A Record First Term Summer School Enrollment Of 444

The largest summer school in the history of William Carey College ended its first 5-week session last week and began a new second term.

A total of 444 summer school students (105 more than ever enrolled in a summer session before) earned from three to seven semester hours' credit each during the first term. A large variety of offerings in every major academic area were available for both sessions.

For the first time this summer a special program for high school juniors was offered, allowing them the privileges of taking college-level courses without financial or academic risk. Of the total enrolled in the first Carey session 19 were involved in the junior program known as Free-Throw.

Academic Vice-president Joseph

M. Ernest said another large enrollment is in process for the second semester. He also announced that enrollment figures for the upcoming fall semester at Carey is running ahead of last year's record. Already 34 more regular students have been admitted to the list than was admitted at this time last year.

William Carey College officially ended its fiscal year on May 31 and announced today that the annual audit, just completed, reflected an 8.2 per cent increase in operational income for the year over the previous one.

President J. Ralph Noonkester said the total operating income for the college during the 12-month period was \$1,660,000. "William Carey College continues to operate with a balanced budget," he said, "and there was an operating surplus for the past fiscal year of \$11,970."

Shary Grove Enjoys Churchwide Retreat

Rev. H. Glen Schilling, pastor, reports that members of Shady Grove Church, Hazlehurst, adults and young people, enjoyed a churchwide retreat at Holmes County State Park, Durant, June 20 - July 1. The young people were in charge of devotions before each meal and the worship service each night. A special Program and Activities Committee planned the activities.

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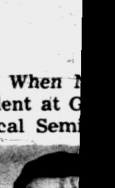
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Confession And Forgiveness In A Continuing Relationship With God

By Clifton J. Allen

2 Samuel 12: 1-15; Psalm 51; 1 John 1: 8-9

Confession and forgiveness are at the very heart of our continuing relationship with God. The experience of the psalmist, about which we are to study from Psalm 51, is applicable to every person, that is, there is an urgent need for confession, and this confession is the condition of forgiveness. Traditionally, this psalm is attributed to David. We should recognize that there is no certain proof that it was written by David or written to interpret his experience. On the other hand, it fits David's experience following his terrible lapse into sin, having become guilty of both adultery and murder, and following Nathan's rebuke as the messenger of God. It is even more important that we make this psalm our own confession and our own plea for the forgiveness of God on the basis of his steadfast love and abundant mercy.

The Lesson Explained
A PLEA FOR MERCY (vv. 1-2)

We should not miss the agonizing note of earnestness in the psalmist's plea for mercy. He felt unworthy and undone. On this basis, he cried out for cleansing. He felt that he had transgressed and commandments of God; he felt that he was guilty of iniquity, by his conduct having perverted the purpose and will of God for his life; as a sinner he had missed the mark of doing what was right in the sight of God. The psalmist was not so much trying to distinguish aspects of his sin as he was recognizing the enormity of his guilt. He yearned for the cleansing which could come only through the purifying grace of God.

A CONFESSION OF SIN (vv. 3-5)

The psalmist had come to the point of facing himself and his sin honestly. In other words, he acknowledged without alibi or excuse that he was a sinner. The psalmist, in verse 4, did not mean to say that he had done no wrong against his fellowman. He saw his sin as primarily against God — indeed any sin against one's fellowman is also and chiefly a sin against God. Further, the psalmist was so overwhelmed by the evil he had done in the sight of God that he put the emphasis there; and he knew that God was justified in whatever sentence or punishment should be meted out as the inevitable consequence of his wrongdoing. Verse 5 also calls for careful understanding. The psalmist was emphasizing his proneness to sin rather than trying to justify his sin in the light of his natural inheritance. He was declaring the reality of his corruption in sin and the strength of his inclination toward sin. The confession of a repentant sinner is marked by humility and honesty and a willingness to be dealt with by a loving God.

A PRAYER FOR FORGIVENESS (vv. 6-12)

As the psalmist made his confession, he realized the inwardness of evil and his need for cleansing in the depths of his being. He became increasingly aware of God's demand that there be integrity and purity of mind and heart. Hence he sought all the more earnestly that God would deal with him by making him true in his inner life and causing him to have wisdom to choose aright at the center of his life. In other words, he yearned for purity which God alone could give and for the restoration of joy and gladness which could come only through deliverance from a crushing sense of guilt and assurance of being acceptable before God. From the burden of guilt, he longed for the joy of reconciliation.

The blessings of forgiveness are emphasized in verses 10-12. Through God's forgiving grace there would be a clean heart or a pure mind and the renewal of a right spirit. Through forgiveness there would be reconciliation. After that, there will be acts of sin, but the Holy Spirit does not depart from the heart of the Christian. It is the forgiveness of God which brings afresh a sense of harmony with the Spirit and joy in his presence. Above all, forgiveness means a renewal of the joy of salvation, assurance of God's never-failing love, and confidence in the help of his Spirit.

Truths to Live By

Sin is a moral calamity in human experience. — People seem unwilling to face the actuality of sin. They try to tone it down as just a mistake or a psychological maladjustment or a sort of hangover from old fashioned ideas of religion. But this is not the way the Bible deals with the matter of sin. The Bible declares over and over both the fact and the seriousness of sin.

The forgiveness of God is a priceless blessing. — Forgiveness means deliverance from a burden of guilt, unbearable to carry but one from which there is no deliverance apart from God's willing forgiveness. His forgiveness replaces agony of spirit, fear of the righteous judgment of God, depression resulting from a sense of wrongdoing, and a feeling of uncleanness that makes one shrink from facing himself as well as thinking of his ugliness in the sight of God.

The light of the Christian gospel illumines the truth about confession and forgiveness. — One may go into the far country of sin, but God, the forgiving Father, waits always to receive a repentant prodigal with full forgiveness and full acceptance.



"TRUTH" Singers from Mobile, Ala., who will be featured in Delta Youth Rally.

Delta Youth Rally Set For July 29

A "Delta Youth Rally" will be held at the Indianola Academy on Saturday night, July 29, at 7:30, according to Richard T. Lister, minister of music and youth at First Baptist Church, Indianola.

Jack Moore, of Drew, well-known youth speaker, will bring the principal message.

"TRUTH" Singers, of Mobile, Ala., will be featured as well as Dick Hill, Christian entertainer, who will also lead in the group sing-out time.

The "TRUTH" group has logged approximately 50,000 miles on tour, presenting 250 concerts along the way.

Continuing Mr. Lister said that "Their musical style includes sounds from the upbeat soul type to the warmly melodic — all woven around lyrics that speak today's problems. They speak to the young — young meaning everyone who can still realize the power and value of love in solving heartaches and problems of the individual and the world."

"Youth throughout the Mississippi Delta and entire State will be involved in the Rally which has the potential of being the most exciting and spiritually filled event ever for this area of the State."

The group was featured at the Mississippi Baptist Youth Convention in Jackson in 1971.

There are 11 boys and three girls in the group, directed by Roger Breland.

New York Baptists Commend H. Taylor

The Executive Board of the Baptist Convention of New York, in session May 23, took the following action on behalf of Rev. Howard Taylor, who has recently moved to Mississippi:

"We wish to commend our brother Howard Taylor for his service in the Lord's work here in New York, a service extending over the past five years."

"Among his contributions while serving as pastor of the Ridgecrest Baptist Church, Newburgh, New York, he served as the first chairman of the Education Committee, Baptist Convention of New York, chairman of the Program Committee for our first Vice President of our Convention."

"We hereby express our thanks to God for the leadership of Bro. Taylor."

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Sunday School Lesson: Life and Work

Creating Opportunities

Acts 15:36-16:40

By Bill Duncan

When Norris W. Fulfer was a student at Golden State Baptist Theological Seminary in California, he often picked up hitchhikers while driving back from his church field on Sunday evenings. One night he picked up a sailor headed for Treasure Island, after a weekend leave. The young serviceman sprawled comfortably in the front seat and told him he was after being up all Saturday night. He described how he and his girl friend had done everything immoral in the books.

Fulfer listened courteously until the sailor was finished, then said he would like to describe his weekend services and also share what Christ meant to him as a personal Saviour and friend. Very quickly the hitchhiker said that he was too tired to listen and that he was going to take a nap. The minister then stopped his car on the edge of the dark highway and reached across to open his passenger's door. "You have been my guest," he explained. "I have listened courteously to you. Now if you cannot show me the same courtesy, perhaps you had better walk back to the base."

To say the least, the sailor had a quick change of heart, and immediately straightened up in the seat to listen. As the student preacher shared Christ, the sailor made a profession of faith there along the highway. Fulfer could have been turned off or have taken the sailor's retort as an insult. Instead with courtesy and tact, he seized the opportunity to make a positive witness for Christ.

If we sit around waiting for opportunities to witness to come to us, we would have very few occasions. Really most of these opportunities must be made. The doors have to be opened by faith and courage to share Christ.

Paul the apostle went out to where the people were. There he confronted the people with the message of hope in Christ. He was always looking for new opportunities.

A Call To Witness

When the door to Mysia was closed, Paul turned to Troas. Of course, it seems that the apostle was discouraged but still open to the Spirits direction. That night a vision came to Paul of a man of Macedonia seeking Paul to come and preach in Europe, a new territory, and help with the work there. The needs were obvious to Paul but a spiritual experience was helpful in directing his witnessing efforts.

Often people will be made aware of some person through the revelation of the Spirit. It may be an individual or an impression that helps bring about such a conviction. But if we open our minds to the Spirits direction he will tell us what he would have us to do.

The response to the call by Paul indicates his eagerness and readiness to witness. If you felt an impression

to go and witness to an area or person, what would you have to do before you could go? Would you have to ask God to clean up your life of sin? Would you have to learn what to say? We need to be ready always for the opportunities that the Lord presents.

Once when I was urging a group of teachers and officers to witness, there was a barber in the group that remarked, "I do not know anyone in this town that is not saved and needs a witness." Yet everyday many a person sat down in his chair and conversation flowed. But because of shyness and reluctance, this one never brought up the question of Christ and salvation. He, like all of us, needed to take the initiative when the opportunities come. We need to make our conversation about Christ.

Witnessing Through Worship

When Paul went to the river side prayer meeting, he did not assume that everyone there was a Christian. For there he shared with them the story of Jesus Christ and what he had meant to him. To meet and not share Christ is wrong. Evangelism is most effective in the atmosphere of prayer and fellowship.

The best witness many can make is to bring their friends to where Christ can be shared with them. For as they see Christ in the lives of them and hear of Christ, perhaps they will want to be saved.

The preaching of Christ may appear to be foolish to the world, but it is the most effective means God has for spreading the Good News. We must create opportunities for the preaching of the gospel. Laymen can preach as well as the ordained. God will bless the spoken word.

Witnessing Amidst Opposition

What should you do if someone does not like the idea of you witnessing? It might disturb a community or a person to know that people are being saved. To be real honest everytime the subject of witnessing has come

up there has been opposition by the devil to stop it.

Paul and Silas were put in prison for their efforts of witnessing. But this did not discourage them. For even in prison they sang and praised God. Because of their faithfulness, another opportunity was presented to them — the Philippian jailor. With courage and love, they presented Jesus Christ to him. When the curtain is drawn on this dramatic story, the whole household has been saved. Faithfulness during opposition opened the door to greater opportunity. We do not need to apologize for our Christian beliefs or feelings, we just need to share more and better Christ.

You should not wait for visitation night or the preacher's request to witness. Any excuse about the church's prospect roll will not hold up. You come in contact everyday with many people who do not know Jesus Christ as Saviour. Remember the Lord has not called you to be successful but faithful in your witness. Create your own opportunities.

Sunday School Board Adds Staffer

NASHVILLE (BP) — James A. Lowry, native of Miami, Okla., has joined the staff of the Southern Baptist Sunday School Board here as an information specialist in the Office of Public Relations. He will share responsibilities for interpreting the work of the Sunday School Board through news and feature writing.

Building Dedicated

Murphy Creek Church in Winston County dedicated its new education building July 16. Rev. Arnold Davis is pastor.

Academy Church (Tippah) Burns Note

The Academy Baptist Church, Tippah Association held a note burning on Feb. 13, reaching a milestone in church progress. Due to the faithfulness of the membership the note was paid off almost two years early. Pictured (at right) is Mr. Alvie Gullett (L) and Rev. Jimmy Carr, pastor (R). Pictured in front of the New Pastorium of Academy Church, Tippah Association. The membership built and paid for the new structure at the same time they were paying on church indebtedness.

Mississippians Works At Youth Camp In Israel

Of the 17 summer missionaries to be stationed for two months in Israel, six will be working in Jerusalem under the direction of Norman Lytle, missionary.

The other 11 students, (including Michele Rogers of Mississippi) directed by missionary Jim Burnham, will conduct the summer camping program for Israeli youth at Baptist Village near Petah Tiqva. With 12 local youths, they will comprise the staff and faculty for the six weeks of camp which will feature music, drama, sports and arts and crafts.

Between camping sessions the group will tour the country and will assist in renovating and painting the Baptist church building in Acre.

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Devotional

In The Stillness

By Mrs. Marjorie Rowden, Wm. Carey College

"Be still and know that I am God." Psalm 46:10

During a recent bout with the famous "24-hour virus" I lay perfectly still knowing that the slightest movement would send my bedroom twirling madly about me and send my stomach churning within me. My thirteen-year-old daughter, wanting to help, searched for words of comfort and came out with, "Sometimes maybe it's healthy to be sick."



In all of my misery I could not help but chuckle at the most illogical-sounding sentence I had ever heard!

Healthy to be sick? Health and sickness are opposites. In no way could I think of my physical health being helped by the situation in which I found myself. Mentally I certainly wasn't being assisted either. I was frustrated. Dozens of things ran through my mind that HAD to be done that day. People would have to be notified, appointments cancelled, plans changed and a schedule, that already had not enough minutes and hours to accommodate it, would have to be compressed even more. Emotionally I was drained — certainly nothing very healthy about that. Why was my life so hectic anyway? Couldn't I even enjoy the misery of sickness one day without feeling guilt complexes about the neglecting of my job, my family, my numerous obligations?

Spiritually? Now, I had to admit, there was a different thing entirely. Yes—maybe being sick could be a healthy thing spiritually. (And I further had to admit that a healthier spiritual life would automatically filter down health into all of those other areas as well.) The verse, "Be still and know that I am God," rang in my ears. How long had it been since I had had a whole day to lie still, with eyes closed, and commune with the One whom I loudly proclaim as Lord of my life as I race madly through each day?

My thoughts wandered. As modern men we are so caught up in the endless tangled red tape of existence and acceptance that we fail to structure a value system for ourselves. Expediency rules the day. We major on minors. We jet-propel ourselves through 16-18 hours a day tackling the most pressing needs and accumulating new obligations for the next day.

There never seems to be time to pick wild flowers, watch a sunset, listen to the chatter of small children or to the heart-needs of youth. There is little time to watch a lazy cloud or walk hand-in-hand with someone you love. Most of all there never seems to be time for looking into the face of God and rearranging our actions and attitudes in light of His goodness and grace. Nowhere is there such a blending of the agony and the ecstasy as in the presence of our Lord — the one place where we see our unworthiness and grasp His unending love.

Yes, sickness can be healthy if we can hear God speak, as He did to Isaiah saying, "in quietness and in confidence shall be your strength."

How very insignificant the MUSTS of the day become. How very healing His presence is to our bruised, broken and confused lives.

Slow me down, Lord;
Ease the pounding of my heart
by the quieting of my mind.
Steady my hurried pace
with a vision of the eternal reach of time.

Church Construction Down In 1971
To \$813 Million In United States

WASHINGTON, D. C. (EP)—Construction of religious buildings totaled \$813 million during 1971, a drop of \$118 million from 1970's total of \$931 million and the lowest figure since the most recent high point in 1965 of \$1,207,000,000.

These statistics were made available to Religious News Service by Aaron Sabghir, director of the Construction and Building Materials Program of the United States Department of Commerce's Bureau of Domestic Commerce, who has been keeping tabs on construction in the nation for the past 17 years.

71 VBS Statistics
Reveal Increases

NASHVILLE (BP) — Vacation Bible School statistics for the Southern Baptist Convention in 1971 have shown increases in professions of faith, enrollment, attendance, adult enrollment, mission schools and prospects over 1970 figures.

In 1970, there were 42,963 professions of faith; in 1971, there were 45,016. Enrollment in 1970 was 3,212,436; for 1971, enrollment was 3,213,473.

Average attendance showed a gain of approximately 78,000 with 1970 figures showing 2,412,058 average attendance, and 1971 figures showing 2,490,513. Adult enrollment increased by approximately 5,000.

In 1970, 20,871 adults were enrolled in VBS; in 1971, there were 25,880. The number of mission schools increased, with 1,657 conducted in 1970 and 1,904 in 1971. An increase of more than 300,000 prospects were discovered through VBS in 1971 than in 1970. Prospects in 1970 numbered 899,901; in 1971, there were 1,263,757 prospects found.

The figures, just released by A. V. Washburn, secretary of the Sunday School department, Southern Baptist Sunday School Board, were prepared by the board's research services department.

Trinity Church
Is Organized In
Rankin County

A new church was recently organized in Pearl community, Rankin County. Called Trinity Church, it is located at 2610 Napoleon Avenue in the Cunningham Subdivision.

Rev. Shalley Vaughn has been called as interim pastor. Mr. Vaughn finished high school at Pearl where he excelled in sports, especially football. He holds the B. A. and Master's degrees from Mississippi College. He is former pastor of Sunshine Baptist Church, near Pearl, and former principal of Pearl - McLaurin High School. He is now serving as principal of the attendance center at Florence.

Trinity Church has purchased land, and has constructed two temporary units in the new housing development at the East end of Napoleon Avenue. The property is located about 1.8 miles from any church of any denomination.

Highland, Vicksburg Dedicates New
Sanctuary And Educational Building

The congregation of Highland Baptist Church in Vicksburg dedicated their new sanctuary and educational building June 25.

Rev. William H. Henderson, former pastor, preached at the morning service which was followed by dinner on the ground.

The dedication service held at 2:00 p. m. preceded by an organ concert at 1:30 by Edwin Sudduth, Dr. Foy Rogers, Jackson, head of Mississippi Baptist Cooperative Missions, preached the dedication sermon.

Highland Baptist Church was begun on Nov. 25, 1951 as a mission of Trinity Baptist Church in a small building on Halls Ferry Road. The first service was held Dec. 2, 1951 with the Rev. Karl McGraw as pastor.

It was named the Harmony Baptist Mission.

The lot where the church is now located was purchased from E. H. Teeter at a cost of \$2,500. Ground breaking for the church building was held Nov. 22, 1952 with the Rev. Len Turner turning the first shovel of dirt. The first service was held in the new building in Feb. 1954.

On April 11, 1954 the mission was organized into a full-time church with 64 members signing the charter. Rev. Barney Walker Jr. served as moderator, Dr. John Carter of Clarke College preached the dedicatory sermon.

Membership of the church at this time was 200, Sunday School enrollment was 195 and Training Union enrollment was 91.

Rev. Len Turner was pastor from Oct. 19, 1952 until Dec. 1, 1956. Rev. C. L. Bryant accepted the pastorate in 1956 and remained until 1960. During this time a new educational wing was built and dedication services were held the first week of November, 1958 with a special three-day revival featuring speakers, Dr. Chester Quarles, Rev. J. B. Parker and Dr. Luther Joe Thompson, all of Jackson.

Serving as pastor from 1960 to 1964 was Rev. W. H. Henderson. The church was changed from Harmony to Highland Baptist Church, central air-conditioning, and heating was installed and a pastorium was purchased.

Called in 1964 was Rev. H. L. Fewell who served as pastor until 1969. During this time additional property was purchased and an addition was built to the sanctuary and a baptistry was installed.

The present pastor, Rev. Bobby Thompson began as pastor in 1969. Since he has been pastor, the new \$217,000 sanctuary has been built and the old sanctuary converted into Sunday School space and new pews, pulpit furniture, office furniture and tables and chairs for the new fellowship hall have been bought.

Groundbreaking for the new sanctuary was held July 11, 1971 and the first service was held in April of 1972.



NEW SANCTUARY DEDICATED JUNE 25



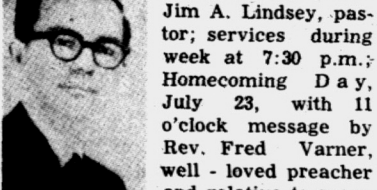
EDUCATIONAL BUILDING COMPLETED IN 1958



HARMONY BAPTIST MISSION ORGANIZED IN 1951

Revival Dates

Union West (Lafayette): July 23-29; Rev. Homer Worsham, pictured, pastor, Red Banks Church, evangelist; Raymond Varner, song leader; Rev. Jim A. Lindsey, pastor; services during week at 7:30 p. m.; Homecoming Day, July 23, with 11 o'clock message by Rev. Fred Varner, well-loved preacher and related to many of the church, who now lives in Chesterfield, Missouri; "The Messengers" of Memphis and "The Laymen's Quartet" of Corinth, singing in afternoon, following dinner on the grounds, on Homecoming Day.



Mission Hill (Lincoln County): July 23-28; (regular service Sunday morning and after dinner on the ground continue at 1:15 p. m. with a song and worship service; no night service Sunday) beginning Monday night at 7:45 with a prayer service and preaching at 8, through Friday night; Rev. Howard Smith, Natchez, visiting speaker; Charles Winborne of Brookhaven, leading singing; Rev. W. E. Derrick, pastor.

Galilee, First, Gloucester: July 23-28; Rev. Charles Hollifield, pastor, Morgantown, Natchez, evangelist; Gene Winters, minister of music, Gloucester, singer; services 11 a. m. and 7 p. m. Sunday; 7 a. m. and 7:30 p. m. Mon-Fri.; Rev. J. Millard Purl, pastor.

Pearl Valley Church (Copiah Assn.): July 23-28; Rev. S. W. Valentine pastor, Southside Church, Jackson, evangelist; Miss Lola Page, song leader; Mrs. Emery Page, pianist; services 11 a. m. and 7:30 p. m.; Rev. Guy A. Little, interim pastor.

Mars Hill Church (Winston): July 24 - July 30; Rev. Glenn Savell, pictured, Pascagoula, evangelist; Rev. W. B. Boatner, pastor; services at 10 a. m. and 7:45 p. m.

Branch Church, (Scott): July 23-28; Sunday service at 11:00 a. m., followed by dinner in the new Fellowship Building; week days services at 10:30 a. m. and 7:30 p. m.; Rev. Milton E. Scott, pastor of Maplewood Park Church, Cahokia, Ill. evangelist; Jimmy Kyzar, singer; Branch Church is located 10 miles north west of Morton; B. H. Ross, Sr., pastor.

First, Burnsville: July 23-28; Rev. Larry Garner (pictured), pastor, New Salem, Iuka, evangelist; Fred Sharon, Booneville, singer; services 10 a. m. and 7:30 p. m.; Rev. Wayne Campbell, pastor.

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Fellowship (Choctaw): July 23-28; Dr. R. A. Herrington, Supt. of Missions, Winston Assn.; Hubert Smith, Mathiston, singer; Rev. James E. Drane will serve as pastor.

Self Creek (Okibbeha): July 16-21; services at 10:30 a. m. and 7:30 p. m.; Dr. Melton Mason, pastor of Bethel Church, Poplarville, evangelist; Rev. Billy Floyd, pastor.

Lone Pine (Madison): July 16 - 21; services each evening at 7:45 p. m.; Rev. Bertus West, Emanuel Church, Ocean Springs, evangelist; Rev. Frank Stiedel, minister of music, Lake Harbor Church, song leader; Douglas Raspberry, Center Terrace Church, Pianist; Rev. Earl E. Brown, pastor.

Banner (Calhoun): July 23-28; services at 10:30 a. m. and 7:30 p. m.; Rev. Ken Pickens, pastor of First Church, Vardaman, evangelist; Larry Montgomery, singer. Rev. Millard L. Swinney, pastor.



Mathiston Church, Mathiston: July 24-30; Dr. Joe Tuten, (left) pastor, Calvary Church, Jackson, evangelist; Wallace Huey, (right) minister of music at Westmont Church, Birmingham; Rev. Cecil Clegg, pastor.

McAdams (Attala): July 16-21; services at 10:30 a. m. and 8:00 p. m.; Rev. Gowan Ellis, pastor of Sherman Church, evangelist; Derrill Billingsley, singer; Rev. L. D. Wall, interim pastor.

Rome Church (Sunflower): July 23-28; services at 10:00 a. m. and 8:00 p. m.; Rev. J. Clement Casey of Mobile, Ala., evangelist; C. H. (Pop) Stone of Gulfport, singer; Rev. Charles Guy, pastor.

Camp Ground Church (Yalobusha): July 30 - August 4; services at 10:45 a. m. and 7:45 p. m.; Rev. Donnie Stewart, Coffeeville, evangelist; Clay Moore, singer; Rev. Johnny Parks, pastor.

Pine Grove Church (Tippah): July 16-21; services at 10:30 a. m. and 7:30 p. m.; Rev. Bill Boulton, evangelist; Bob Koonce, singer; Homecoming July 30 with dinner at the church with an afternoon song service; Rev. Jerry Guess, pastor.

First, Burnsville: July 23-28; Rev. Larry Garner (pictured), pastor, New Salem, Iuka, evangelist; Fred Sharon, Booneville, singer; services 10 a. m. and 7:30 p. m.; Rev. Wayne Campbell, pastor.

Immanuel, Batesville: July 23-29; services at 8 p. m.; Rev. Michael Pearl from Memphis, Tenn., evangelist; Mrs. T. A. Tedford, song leader; Mrs. Ruby Cobb, pianist; Rev. Reggie Herron, pastor.

Calvary Church, Holly Springs: July 30 - August 4; services at 10:55 a. m. and 7:30 p. m. on Sunday and week days services at 7:30 p. m.; Rev. Ray Newcomb, First Church, Williston, Fla.; Dicky Gray, singer; Rev. Charles R. Farmer, pastor.

First Church, Hickory: July 23-28; Rev. Charles Williams, pastor of Central Church, Hattiesburg, evangelist; Dallas Rayborn, singer; services at 11:00 a. m. and 7:30 p. m. on Sunday and week days 10:00 a. m. and 7:30 p. m.; Rev. H. L. Davis, pastor.

Antioch Church (Simpson): July 23-28; Rev. J. H. Royalty, full time evangelist with the E. J. Daniel Evangelist Association Team, evangelist; Levi Mulligan from Southern Hills Church, Jackson will direct the music; dinner on the grounds Sunday, July 23, services each evening at 7:30; Rev. George L. Lewis, pastor.

Antioch Church (Rankin): July 23-28; services at 10:30 a. m. and 7:30 p. m.; Rev. W. R. Storie, Prayer Evangelist, E. J. Daniels' Crusades, evangelist; James B. McElroy, Forest Church, singer; Rev. Chrestes Jr., pastor.

First, Summit: youth - led revival; July 20-23; services at 7:30 p. m. during week, at 11 a. m. and 7 p. m. on Sunday; Mike Parker, minister to youth at First, Minden, La., and student at Louisiana Tech, evangelist; Doug Verbois, director of music and activities, Stevedale Church, Baton Rouge, La., musician; Rev. Larry Fields, pastor; Chip Turner, associate pastor; Stan McMorris, youth pastor; fellowships for young people to follow evening services.

REVIVAL RESULTS

South Corinth, Corinth: June 25 - July 2; Rev. James Fancher, Jackson, evangelist; Charles Crabb, music director; Rev. Trent F. Grubbs, pastor; 40 decisions.

Sand Hill Church (Greene): 15 different types of significant decisions, July 2 was the Dedication Day for the new church building; Rev. Hugh Arnold, pastor.

Mt. Pleasant Church (Lincoln): July 23 - 28; Rev. Billy R. Thomas, pictured, evangelist; C. E. Harpe, singer (both now serve Oak Grove Church, Mendenhall); Rev. R. G. Kirkland, pastor, services at 10 a. m. and 7:30 p. m.



Magnolia Park (Hinds): July 23-28; Rev. Mike Willoughby, pictured, pastor of Calvary, Mississippi Association, evangelist; Wayne Buffington, summer youth and music leader at Byram Church, singer; Meslesia Williams and Pat Collins, to play instruments; dinner on the ground

on Sunday; Sunday services at regular time; night services only during week, at 7:30; Rev. Jasper Collins, pastor.

Briar Hill (Rankin): July 23 - 28; Rev. C. M. Grayson, Magee, evangelist; Miss Jacqueline Polk, minister of music, Briar Hill, singer; special prayer service in preparation, Friday (21) with hour of fellowship and ice cream; Sunday services regular time with dinner served on the grounds following the morning worship; weekday services 6:30 a. m. and 7:30 p. m.; Rev. Guy Gray, pastor.

Clarke - Venable, Decatur: July 23-28; Dr. Earl Kelly, pictured, pastor, Ridgecrest, Jackson, evangelist; Tom Larrimore of Jackson, full-time music evangelist, in charge of music; Rev. Fred Fowler, pastor; services at 7 a. m. and 7:30 p. m.

First, Runtelstown: July 23-28; services Sunday at 11 a. m. and 2 p. m. with lunch at the church; services Monday - Friday at 11 a. m. and 8 p. m.; Rev. Billy Johnson, pastor of Wildwood, Laurel, evangelist; Roger Blackwell, song leader; Rev. Herman McAlpin, pastor.

First, Burnsville: July 23-28; Rev. Larry Garner (pictured), pastor, New Salem, Iuka, evangelist; Fred Sharon, Booneville, singer; services 10 a. m. and 7:30 p. m.; Rev. Wayne Campbell, pastor.



Calvary Church, Silver Creek's group of young summer mission workers include from left to right: Seated: Dyan Hartzog, Susie Smith. Standing: Cindy Hartzog, Terry Wallace, Sybil May, Joe Daniel, Greg Hartzog, April Searcy, Jeff Roberson, Eddie Hartzog and Debbie Hartzog.

"Sharers" Take Message To Colorado

The Sharers, a youth choir, from Calvary Church, Silver Creek, presented a concert in the church on Sunday morning, July 2. The musical "Life" was sung and personal testimonies were given.

This concert was given prior to the Sharers' leaving for summer tour and mission work. They were to sing in the Gunnison Church, Gunnison; Linwood Blvd. Church, Kansas City; First Southern Baptist Church, Burlington, Colorado; Immanuel Southern Baptist Church, Fort Collins, Colorado; Olivet Church, LaJunta, Colorado; and First Southern Baptist Church, Lamar, Colorado.

In addition to this concert tour the group taught mission Vacation Bible Schools in Lamar, Colorado during the week of July 10-14. They returned home on Sunday evening, July 16. Their director is the pastor of the church, Rev. James McEmore.



BMC Group To Fly To Europe

Mrs. James L. Flatt (center), Blue Mountain College alumnae secretary, is European tour hostess for the BMC group who will fly from New York to Paris, July 26, and will return from London to New York on August 15. Shown with Mrs. Flatt are two BMC alumnae who share with her all types of materials they brought back to the campus from recent cruises abroad. Left, is Mrs. Ray Talley of Blue Mountain, formerly a member of the Detroit, Michigan, City Schools faculty, and right is Miss Emma Sullinger, who visited the Caribbean and Bahama Islands, respectively. Included in the Blue Mountain alumnae tour will be Paris, Amsterdam, Coblenz, Heidelberg, Innsbruck, Venice, Rome, Florence, Lufner, Copenhagen, and London. (Mrs. Flatt is the wife of James L. Flatt, professor of science at BMC. Miss Sullinger is Secretary to the Academic Dean of BMC.)